



X Dr 705. P95 H C.2

No

118895.F7P8 1705



GIVEN BY
George Ticknor

39999059851475

H. N. Haynes

A N

Historical and Geographical
DESCRIPTION
O F
F O R M O S A,

An Island subject to the Emperor of JAPAN.

Giving an Account of

The Religion, Customs, Manners, &c. of the Inhabitants. Together with a Relation of what happened to the Author in his Travels; particularly his Conferences with the Jesuits, and others, in several parts of *Europe*. Also the History and Reasons of his Conversion to Christianity, with his Objections against it (in defence of Paganism) and their Answers.

To which is prefix'd,

A PREFACE in Vindication of himself from the Reflections of a Jesuit lately come from *China*, with an Account of what passed between them.

By GEORGE PSALMANAZAR,
a Native of the said Island, now in *London*.

The second Edition corrected, with many large and useful Additions, particularly a new Preface clearly answering every thing that has been objected against the Author and the Book,

Illustrated with several Cuts. To which are added, A Map, and the Figure of an Idol not in the former Edition.

London, Printed for Mat. Wotton, Abel Roper and B. Lintott, in Fleetstreet; Fr. Coggan in the Inner-Temple-Lane, G. Strahan and W. Davis in Cornhill, 1705.

Price Six Shillings,

X Defae

705

P95 H c.2

308/9.23

Geo Jackson
may 11/64

422 411

TO THE
RIGHT HONOURABLE
AND

Right Reverend Father in GOD,

HENRY,

By Divine Providence,

L^d Bishop of LONDON,

AND ONE OF

Her MAJESTY's most Honourable
PRIVY COUNCIL,

I Know not, *My Lord*, whether
what I now most humbly dedicate
to Your Lordship, may merit Your
perusal, especially at this time, when
Your Lordship is busied about Affairs
of the greatest moment: But since
Your Noble Soul [be it concern'd

A 2

about

The Epistle Dedicatory.

about Things never so weighty and intricate] must be allow'd some Minutes to unbend, I submissively beg You would please to bestow some of them upon this Treatise ; well-knowing, if Your Lordship smile upon it, the World cannot dislike it.

The *Europeans* have such obscure and various Notions of *Japan*, and especially of our Island *Formosa*, that they can believe nothing for truth that has been said of it. But the prevailing Reason for this my Undertaking was, because the *Jesuits*, I found, had impos'd so many Stories, and such gross Fallacies upon the Publick, that they might the better excuse themselves from those base Actions, which deservedly brought upon them that fierce Persecution in *Japan* : I thought therefore it would not be unacceptable if I publish'd a short Description of the Island *Formosa*, and told the Reasons why this wicked Society, and at last all that profess'd

The Epistle Dedicatory.

profess'd Christianity, were, with them,
expell'd that Country.

My Lord,

I look upon my self as much oblig'd to Your Lordship, as ever Man was to his Patron, having experienc'd Your Goodness ever since I came into *England*; I have therefore earnestly desir'd by any honest and humble way, to express my Gratitude; but tho' Your transcendent Generosity, and the meanness of my Fortune and Capacity, render it impossible for me to pay Your Lordship all that Respect, and Acknowledgment which are due for Your Lordship's many and great Favours; yer since my present leisure and enjoyments are owing to Your Munificence, I most willingly lay hold on this Occasion, and consecrate the First-fruits of such Blessings to the Hand that bestow'd them upon me, not in the least doubting but Your Lordship, according to Your wonted

The Epistle Dedicatory.

Charity and Goodness, will vouchsafe to receive this little Book as a thankful Testimony how vastly I am indebted to You ; and as such it is, with all Humility and Veneration offer'd by,

My LORD,

Your Lordship's

Most Grateful and

Obsequious Servant,

GEORGE PSALMANAAZAR.

THE

THE PREFACE.

WHen I first arriv'd in England, every one was curious to discourse me about my own Country ; and foras-
much as my account of it was entirely new, they thought it my duty to publish it ; and I readily comply'd with their advice, both for my own ease and their satisfaction. But when I had met with so many Romantick Stories of all those remote Eastern Countries, especially of my own, which had been impos'd upon you as undoubted Truths, and universally believ'd, then I was much discourag'd from proceeding in my Description of it ; yet since Truth ought to dispel these Clouds of fabulous Reports, and I could not escape uncensur'd even by my self, should I (by my silence) suffer you to remain in ignorance, or rather deceiv'd by misrepresentations, I thought my self indispensably oblig'd to give you a more faithful History of the Isle of Formosa, than as yet you have met

A 4 with.

THE PREFACE.

with. But before I enter upon this Subject, 'tis convenient I should premise some few things. Since then (as I before observed) there are such various Accounts, and all different from what I shall give you, this is no reason for me to expect greater Credit; but I leave it to the unbiass'd judge to prefer which he pleaseth; for 'tis not so much my concern to be reputed sincere, as 'tis really to be so. But here I must entreat you diligently to observe what followeth, because the reputation of my Book depends much upon it. In the first place there are several things in their Story which you are oblig'd to suspect, because they contradict one another in those matters which every Relator assures you he has been an Eye-witness of; since then their Tale is so inconsistent, there is very little in it that you ought to depend upon. But that I may expose some of their Falshoods, I will strengthen what I assert by the authority of some English Merchants trading to China, whose Relations are much the same with mine, but vastly different from theirs. As for example: Candidius, and others, in their Account of Formosa, tell us, there is neither Monarchical nor Democratical Government in the Island; that there is no Law nor Punishment against Theft, Adultery, or Murther, and such black Crimes; but every Man judgeth and revengeth in his own Case: For instance, if a Man rob me of a hundred Pounds, I may steal from him as much by way
of

THE PREFACE.

of reprisal. If a Man murders me, any of my Family, or Friends, may, by the murder of him, revenge mine; and so of Adultery, &c. They tell us farther, that there is no Oeconomy or Order amongst the Natives, that they are even strangers to the distinction of Master and Servant; that neither Mines of Gold or Silver are to be found there, and that they have no Spices. In answer to which, let me tell you, that those Merchants I before-mentioned, inform us, that there is a Governour to whom they paid large Customs for every thing they exported. If then there be a Governour, certainly there must be Laws, let Candidius, and others, say what they please. That they have Gold, Silver, and Spices also, is likewise prov'd by those Traders, who have exported vast Sums of the one, and large Quantities of the other.

Reason it self is sufficient to confute what they say of Anarchy in our Island: For how is it possible for any Kingdom to stand, if no Law or Degrees of Dignity are observ'd? Or how can a Community be preserv'd, if there are no Penal Statutes to correct Offenders? In my Opinion, if every one was left to revenge himself, such a place must be a continu'd Scene of Murther and Rapine; especially since the Formosans (as Candidius, and others would have you believe) do not look upon these Facts as monstrous Crimes, but only as little Tricks and Peccadillo's.

There

The P R E F A C E.

There are some likewise that tell you, that the Island of Formosa belongs to the Chann of China ; but if so, why do the Chinese pay so great Tribute to our Governour ? For the truth of this, I dare appeal even to the Dutch themselves, who are competent judges in the Case, ever since the Emperor of Japan has given them leave to renew their Trade in Formosa, after they had many Years been banish'd from thence ; as you may see in the first Book, Chap. 39. Of the Success of the Dutch in Japan.

1. *I could here also add much more, which for brevity-sake I omit : For 'tis convincing enough to say, that he who so grossly errs in one particular, may reasonably be thought an unfaithful Relator of every thing else. But whether these ridiculous Story-tellers above-mention'd, vend their Legends out of a design, or for want of a true knowledge of Matter of Fact, is not my Business now to enquire.*

2. *The second thing I would have you take notice of, is, That I pretend not to give you a perfect and complete History of my island, because I was a meer Youth when I left it, but nineteen Years of Age, and therefore incapable of giving an exact Account of it : Besides, I have now been six Years from home, so many things of moment may perhaps slip my memory, which would have adorn'd the Description of my Country. But whatsoever I*

THE PREFACE.

can recollect, I have freely publish'd; and I assure you, I have not positively asserted any thing which is not as positively true; but if I have said what I did not know, as a certain truth, as such I have admonish'd you of it. I have discharg'd my Conscience, receive it as you please; for since I have done my Duty, I shall no more be concern'd about it.

3. In my Book I have told you the Reasons that mov'd my Countrymen to make so great a slaughter of the Christians; for the Jesuits then made such weak Excuses for themselves, that many, not without reason, believ'd they had other designs than what they pretended; I thought it therefore proper to give you from the Records and Tradition of my Country, the best Account of these matters I could. In vain the Jesuits assign the Envy of our Pagan Priests, and the Emulation of the Dutch, as the Causes of this Persecution, such things could never induce us to treat so cruelly all that profess'd Christianity: Certainly there was a Snake in the Grass, which they would not, but I have discover'd. I am confident by my revealing this, and much more, I shall draw all the Spite and Malice of the Jesuits upon me, of which I have already met with a notorious instance in Father Foutenay, who is lately return'd from China, having been eighteen Years a Missionary there; this Man is now (or was within these few days) in London, and some Body had told him I was publishing a Book,

in

The P R E F A C E.

in which I speak much against the Roman Church, and especially against the Jesuits: This has so enrag'd him, that he endeavours by all means imaginable to destroy my Credit, as I am daily inform'd by many Gentlemen; to whom I only replied, Let him alone, I am little concern'd at what such a suspicious Person says against me: The truth is, and will be, I hope, evident, notwithstanding his attempts to stifle it, so I shall apply the words of the Poet to him,

Parturiunt Montes, nascetur ridiculus Mus.

*I have had three Conferences with him, without coming to any conclusion; the first was before the Royal Society, on Wednesday the second of this instant February, when there was a publick Meeting of the illustrious Members of that celebrated Body: That he might the more easily defend himself, he had notice of my coming: After we had saluted each other, we began our Discourse. The first question propos'd to him, was, To whom doth the Island of Formosa belong? He presently reply'd, it was tributary to the Emperor of China. Some of the Gentlemen ask'd him how he knew it to be so? He quickly answer'd, That a certain English Ship, call'd the Harwich, was by stormy Weather forc'd upon the shore of Formosa; that five Jesuits were Passengers in it, one of them was drown'd, the
other*

The P R E F A C E.

other four escap'd to the Island, from whence they sent Letters to this Father Fountenay, who then was in a certain City in China. Father Fountenay writes to the Chann, or Emperor ; the Chann sends a Letter to the Formosans, demanding them and the Ship ; and so the Formosans were compelled to restore both them and the Ship. I answer'd, That this story was nothing to the purpose ; for since we are not at Wars with the Chinese, if any of their Ships should be driven on our Coast, and the Chann should reclaim them, altho' we live not in his Dominions, we are in justice oblig'd to restore them : And thus I then answer'd his Story. But it appears since by the Testimony of several Merchants, that the aforementioned Ship was cast upon the Coast of China, and not of Formosa : Had I known as much then, I would before the illustrious Society have detected the Falshood of the Jesuit ; but mistrusting he might be mistaken in the name of the place, and take another Island for Formosa, I desir'd him to tell me by what name the Chinese call'd Formosa ; he answer'd, That he knew no other name for it but Formosa, or Tyowan ; but it's very plain, not only from what I (who should know best) assert, but also from a certain Gentleman who has been in Tyowan, that it is an Island somewhat remote and distant from ours, and is now a Colony belonging to the before-mention'd Dutch. This indeed he confess'd
he

THE PREFACE.

he was ignorant of. I told him farther, That the Chinese call our Island by the name of Pak-Ando, which agrees with Gad-Avia, as we call it, both which signifie the Island Formosa. Pak, Pak, says he, there is not such a word in the whole Chinese Language, that ends with a Consonant as Pak doth ; which is very false, for the name of almost all their great Cities end with a Consonant, as Nanking, Kanton, Peking, &c. 2. When at my desire he discours'd in the Chinese Language, near half his words terminated with Consonants : This was so plain a Contradiction, that all the Auditory observ'd it. At the same meeting also he deny'd there was any variety of Languages, or Dialects, thro' the whole Empire of China, but that all the Natives spoke with one and the same Tongue ; which when it was demonstrated to be false by many then present, he made no manner of reply, only unreasonably and obstinately persisted in affirming what he before had said. At length, that if possible I might make the matter yet more plain, I told him, Either what all the Jesuits, and others, had written of the Chinese Language, was not true, or what he said must be false ; for they assure us, the Chinese in every Province speak various Dialects, † and they have different Languages, according to their Degrees or Quality ; as for instance, the Noble-

† Vid. The Lord's Prayer in a hundred Languages,

THE PREFACE.

men speak the Mandarin Language ; the Bonzees, or Priests, use another for the Divine Service, which is unintelligible to the Lay-People ; and the Plebeians a third ; so that I told him, either they, or he (pardon the expression) must lye grossly : But he endeavour'd by impertinent Shifts to excuse himself. He deny'd also, that the Chinese had any Tone in their Speech by which they distinguish'd the signification of a word : This I likewise affirm'd to be false : For I have, in Formosa, heard many Chinese talking together ; but they seem'd to me rather to sing than discourse ; besides, this contradicts what the Jesuits themselves tell us. At length, after so many interruptions, we ended our Conference : Let the Reader judge who had the better.

I have since had two Assignations to meet him, one at my Lady Powis's, another time at Sion-College ; but he fail'd to answer the Appointment.

Eight days after, being Wednesday the ninth of February, I din'd with Dr. Sloane, Secretary to the Royal Society ; where were present the Right Honourable my Lord Pembroke ; his Excellency, Baron Spanhemius, the King of Prussia's Ambassador ; another Nobleman, and this Father Fountenay ; when he was ask'd by his Excellency, to whom the Island of Formosa belong'd ? He reply'd, Here is a young Man (pointing to me) who is a Native of that Country, he can better inform you
than

THE PREFACE.

than I, who have only been in China. I then answer'd him, that it did belong to the Emperor of Japan. We had nothing else remarkable in this Conference; neither had he the Assurance at this time to say any thing more to me: He wondred indeed to see me eat raw Flesh; because, says he, the Chinese dress their Meat after the same manner as the Europeans, tho' at the same time he confess'd the Tartars differ'd from them in their Cookery; for they only warm'd their Flesh before they eat it.

A third time I met him in the Temple-Coffee-House in Devereux-Court in the Strand, near Temple-Bar, where several Noblemen were present; and there he ask'd me the Manner, Time, and Reasons of my leaving my Country; and I rightly inform'd him: Neither had he the face to raise any Objections, unless that he never knew Father de Rhode, who brought me out of my Country.

I am well inform'd he takes a great deal of freedom in aspersing me; but I shall return him no other answer than that of the Mendicant Friar, to some false Accusations against him, *Mentitur impudentissimé*. But sure 'tis much more becoming a Man of Probity to speak openly, and face to face, than thus clandestinely to backbite and calumniate. I have just touch'd upon this subject, that you may see how much this Narrative will incense the Jesuits against me; but I trust that Providence

The Preface.

dence which so often has deliver'd me out of their Hands, will frustrate all their Designs and Contrivances, that I may say with the Psalmist, He shall reward Evil unto mine Enemies ; destroy thou them in thy truth, Psal. 54. v. 5.

I fear this trifling Performance will not be very acceptable to you, because 'tis not so elegant and polite as you perhaps might wish ; I was sensible of my own Weakness and Incapacity for it, and therefore depend upon your Goodness to pardon my Errors, and supply my Defects ; elegant Expressions, and pomp of Words, are not to be expected from a raw and unpolish'd Japanneſe. But ſince I wrote this Treatiſe in Latine, that it might be afterwards turn'd into Engliſh ; and oblig'd the Translators to make no Additions or Alterations, 'tis mine, and not their faults, if you meet with any Imperfections in the ſubſtance of the Hiſtory.

'Tis not my delight, but my grief, that I am obliged to publiſh my Arguments againſt thoſe Religions which I could not conform to, becauſe ſome perhaps will interpret what I have ſaid to reflect upon them ; but that was far from my Intentions, who only deſign'd to give you my Reaſons why I could not ſubſcribe to
a them ;

The Preface.

them ; which if they please not others, yet they do abundantly satisfy me, especially since I as yet was tinctur'd with the prejudices of the Idolatry I was educated in. Far be it from me to condemn any Man ; but as I said before, I only acquaint you, that these things were offensive to me, which perhaps are not so to others.

Now to the Omnipotent and All-wise GOD, I return my most humble Thanks, who by the assistance of his Holy Spirit, has brought me to the knowledge of that Religion in which only Salvation is to be found, and to that Christian Communion which is most conformable to the Institutions of our Saviour : To whom be all Honour and Praise now and for ever. Amen.

London, Feb. 25.

1703.

T H E

THE

Second PREFACE.

THE first Edition of this Book was quickly sold off, and there being a demand for more, the Booksellers consulted me about reprinting it, desiring I would recollect my self, add what I thought fit, and answer those Objections which the unmerciful Criticks have rais'd against me and the Book. No wonder the Booksellers endeavour to remove all things that may hinder the sale of the Book ; but for my own part, I am so secure in my Integrity, that the little Cavils of these disingenuous and inhospitable Men do not move me ; however, the importunities of others have prevail'd, and I shall proceed to satisfy those scrupulous Gentlemen.

It does not seem strange to me that Men should suspect the first Accounts of any remote places ; for I do not imagine upon my return to *Formosa*, that even my own

a 2 Countrymen

The Second Preface.

Countrymen will readily believe my Description of *England* and other parts of *Europe*. But, had not experience convinc'd me, I could never have thought that the censorious People here would have err'd so absurdly, as to take me rather for one of their Neighbours, than for what I really am, a *Japannese*, born in *Formosa*, an Island many thousand Leagues distant from this of *Great Britain*. Suppose an *Englishman* was in *Amsterdam*, and the *Dutch* there should say he was an *Indian*, how ridiculous would that assertion seem to him? He would answer only with scorn and contempt: Just so it is with me, who did not stir out of my Native Country *Formosa* till I was nineteen Years of Age; and surely I cannot but smile at those People who would persuade me that I was born in *Europe*.

These unreasonable Scepticks tell you, there are Stories in my Book which they cannot believe; and therefore conclude me to be an Impostor; but methinks any consequence is more natural than this; for supposing that I have (tho' I assure you, I have not) ventur'd too far upon my memory, and written some Romantick Tales, yet these wild conclusion-makers may as well say that some of your *English* Writers were born in *Japan*, as deny me my Birth-right, for there are more mistakes and blunders to be found in your own *Historians*,
than

The Second Preface.

than can ever be met with in my Description, &c. of my Native Country *Formosa*.

But here I beg leave to give a very short account of this second Edition, and then I shall go on to Answer the Objections, tho' not methodically, according to the thread of the Discourse, but as they have occasionally come to my knowledge. The first Edition of this Book was, I confess, imperfect, and wanted many curious and valuable Things, which long thinking, and the variety of questions since ask'd me, have at last brought fresh into my memory; the Booksellers found it impracticable to print these new matters by way of Appendix, and so there was a necessity to insert them in their proper places in this second Edition. Many improprieties, vain repetitions, and indeed mistakes of one of the Translators of the former Edition, are left out, or corrected in this; and I must acknowledge, that the Gentleman who revis'd this, has mended the Language, not err'd a tittle from the Original, but to my great satisfaction has fully express'd my meaning, so that I can now say with *Pilate*, *What I have written, I have written*.

But the Reader I believe will agree with me, That it is more proper to answer the Objections here, and refer to the page of the Book to which they belong, than to put them in the body of the Book, and so be

The Second Preface.

guilty of too long digressions. I shall pass over many little Arguments of my trifling Opponents, well knowing that Men of common Candour will reject them where-soever they meet them; and therefore I shall only reply to Objections of the first Magnitude, and in which my Enemies seem to rejoyce and triumph; and how well I have perform'd this, let the World judge.

1 *Object.* *Psalmannaazar* says (p. 170.) that he was but nineteen Years of Age when he left *Formosa*, and that he has been about six Years in *Europe*. Is it not strange that he should so early be acquainted with the Customs and Manners of his Country? Or that he should give us so handsom a Description of it, after so long an absence.

1 *Answer.* This Objection proceeds from an Opinion that we *Indians* are Men of very poor intellects; for you would (on the other hand) wonder here if a young Gentleman, who has been most generously educated, could not give a better account of *England* than I have done of *Formosa*, tho' I assure you I had the best Education my Country afforded; but I find you think every thing that has the least appearance of ingenuity to transcend the capacity of an *Indian*.

2 *Answer.* If you imagine it to be impossible that I should be so well acquainted with
my

The Second Preface.

my Country at those Years, or if I had, that I could not so long carry a Scheme of it in my Head, you do me more Honour than you are aware of, for then you must think that I forg'd the whole Story out of my own Brain; and if so, I am sure you extravagantly magnifie the fertility of my Invention, and the strength of my Memory; for he must be a Man of prodigious parts, who can invent the Description of a Country, contrive a Religion, frame Laws and Customs, make a Language, and Letters, &c. and these different from all other parts of the World; he must have also more than a humane Memory that is always ready to vindicate so many feign'd particulars, and that without ever so much as once contradicting himself. This (Reader) is my case. And hence the vanity of that *English* Gentleman, who would needs persuade me I was his Countryman, is very plain, for since he took it for a Forgery, he must conclude that no body had Wit or Judgment enough for such a contrivance but a *true born Englishman*.

3 *Ans.* But 3dly, I don't see the reason why a young Gentleman, who has all the advantages of Education, should not be able at nineteen Years of Age to give a tolerable Description of his Country. *First*, I am sure the Climate, Dimension, Product, &c. of *Fennosa* may easily be known. 2dly, As

The Second Preface.

to our Religion, I confess my account of it to be imperfect, for I was not bred amongst Ecclesiastical Politicians. 3^{dly}, As to our Government and Laws, I had all the reason in the World to be well acquainted with them, for I was born under such circumstances as obliged me thorowly to understand the Fundamentals of our Constitution. 4^{thly}, As to the Habits, Cities, Palaces, Houses, &c. a Man of an indifferent memory, who has but once seen them, may easily retain an Idea of them. 5^{thly}, As the Son of such a Father, I was engag'd to observe the Manners and Customs of the People. So that all Persons of my Condition must be very stupid if they cannot say as much of their own Countries as I have done of mine.

4 *Answ.* Lastly, I acknowledge that I have a treacherous memory, and should have forgotten many things, had I not been daily question'd about them, but now these frequent interrogatories have so deeply imprinted them in my mind that they can never be blotted out. *Vid.* first Preface.

2 *Object.* He tells us, that he was learning *Greek* when his Father took *de Rode* into his House, and that the *Greek* Books were then thrown aside, because he could at any time learn that Language of their own Priests; but we are at a loss to know how the *Japannese* or *Forrosans* came

The Second Preface.

came to be such Masters of *Greek*? *Vid.* p. 175.

1 *Ans.* This Objection is in a great measure answered already, *Vid.* p. 142. However give me leave to add, that you may as well ask me how *Formosa* came first to be inhabited, and, because I cannot tell you, conclude there is not a Man upon the Island. Yet (that I may say something on this Head) it is probable the *Romish Missionaries* first brought *Greek* amongst us, because we do not in our ancient Writings find any Character of it, but the Books of our modern Priests and Philosophers are garnish'd with *Greek* Sentences and Quotations.

2 *Ans.* In *Holland*, and other places, I met with this Objection, and therefore would not have mention'd it in *England*, were it not an undoubted truth; but if any one will obstinately deny it, the best advice I can give him is, to go to *Formosa*, and, if he can, confute me.

3 *Object.* How could he get out of *Formosa*? And how came the Mariners to venture to carry him to *Luconia*, since he says (p. 180.) that the Emperor has forbidden any of his Subjects to leave his Dominions, without License under his Seal?

1 *Ans.* I heartily wish this Objection had never been made, because it will force me in some measure to discover my Father's Quality,

The Second Preface.

Quality, which I have hitherto industriously conceal'd : Yet I must tell these quarrelsome People, that this Law doth not reach Kings, Vice-Roys, Princes, Governours, Generals, or other wealthy Men, whose Estates and Riches are sufficient caution against their leaving their Native Country ; and my Father being under one of these Predicaments, and I his lawful Heir, I had no great reason to doubt a free passage to the *Philippine* Islands, for I had more cause to be afraid of my Father's displeasure than the Emperor's.

2 *Answ.* When such a young fellow as I gets a freak in his Head, he seldom considers the consequence : Besides, should the Emperor take offence at my rambling, I question not but my Father is able and willing to obtain my pardon.

3 *Answ.* The Mariners knew me ; and when I told him that I had business of the greatest consequence to do for my Father, they were well assur'd their Heads must have paid for't, had their refusal prejudic'd his Affairs.

4 *Answ.* Servants with us are rather commended than punish'd for obeying their Masters, tho' in Crimes against the State ; and therefore the Steersman and Mariners ran very little or no hazard by carrying me to *Luconia*.

The Second Preface.

4 *Object*. Were these Mariners ever so far at Sea before? If not, it's probable they did not understand Navigation well enough to carry him a hundred Leagues, p. 181.

1 *Answ*. Our Mariners I confess are not well skil'd in Navigation, and it's probable my Father's Servants had never before been at the *Philippine* Islands; yet they are never without *Chinese* Maps, which tho' not so useful as what I have seen in *Europe*, are sufficient to direct us to our neighbouring Coasts.

2 *Answ*. As from *Formosa* to *Japan*, so from *Formosa* to *Luconia* abundance of little Islands lie in a direct line, and that Pilot must be mad, who in fair Weather mistakes so streight a Course; besides, they may guide themselves by other Observations that I am ignorant of.

5 *Object*. *Luconia* belongs to the King of *Spain*; and will the *Spanish* Papists there suffer a *Pagan* Vessel from *Formosa* or *Japan* to enter their Harbours?

Answ. Father *de Rode* had no reason to be affraid, because he knew he was going amongst his Friends; and truly he had given me such an honourable Character of the Crossmen (*vid.* p. 177.) that I apprehended no danger; and farther, I believe he had inform'd them some way or other of his coming; for he has said he kept correspondence with most of the Papists in the East.

6 *Object*.

The Second Preface.

6 *Object*. What can be the meaning of his sailing from *Goa* to *Gibraltar*? The first belongs to the King of *Portugal*, and the other to the King of *Spain*; and there is no Commerce between these two places? *Vid.* p. 182.

1 *Ans.* Altho' these places are subject to different Princes, yet I think it does not follow that Ships from *Goa* may not touch at *Gibraltar*, especially in times of Peace.

2 *Ans.* Father *Fountenay*, who understands these things as well as any Traveller, in the third Conference I had with him (just mention'd in the first Preface) ask'd me which way I came into *Europe*? I answer'd from *Goa* to *Gibraltar*; some Gentlemen then present, reply'd, that there never was any Communication between these two places; but that Jesuit assur'd them it was matter of fact; which I wonder'd at, for I expected he would rather assert a falsity, than confirm any thing I had said.

3 *Ans.* You mistake if you think the Ship deliver'd her Cargo at *Gibraltar*, for she was bound to another Port (*Vid.* p. 182.) whose name I never knew, or have forgotten: But I am apt to believe she design'd for *Lisbon*; and the Jesuits of *Goa*, by their great credit had prevail'd upon the Captain to put *de Rhode* and I on shore at *Gibraltar*, from whence we might have an easie passage to *Thoulon*, and so to *Avignon*.

7 *Object*.

The Second Preface.

7 *Object.* Can it be thought that he should make so long a Voyage, and not know the Captain's name, nor whether the Ship was *Spanish* or *Portugueze*?

1 *Answ.* I never expected to be called to an account for such trifles, otherwise I would have noted down every thing I had seen and heard, for nothing less I find will satisfy these carping Criticks. Could I imagine the *Europeans* would deny my Birth? Or could I think them so absur'd as to take me for one of their Countrymen rather than a *Formosan*? I never look'd for such rude and disingenuous treatment from a People my Tutor had so much commended, and therefore I never enquir'd after such little matters as what the Ship was, or the Commander's name.

2 *Answ.* I then thought that *Europe* had been but one large Empire, like *China* or *Japan*, and that *Spain, France, England, &c.* were Provinces subject to one Emperor. Besides, I did not dream that Ships were distinguish'd by proper names; and farther, I understood not a word the Captain and his Crew spoke, so that my Conversation was only with my Tutor who kept me in ignorance; lastly, during the whole Voyage I was indispos'd, and did not concern myself for any thing, but entirely rely'd upon my Tutor, who provided all Necessaries for me. And now let any impartial Man consider

sider all these circumstances, and suppose himself in my place, and then let him tell me whether these Objectors are not *Egyptian* Task-makers?

8 *Object.* He was about six Weeks in *Goa* (p. 181.) and five in *Gibraltar* (p. 182.) and yet when he came to *Thoulon* (p. 182, 183.) he admired the odd Habits of the Monks; this is unaccountable, for both the former places are stock'd with Monks of all sorts.

1 *Answ.* This may be true, and yet it may be easily suppos'd that I did not see any of them; for I was too much indispos'd (p. 182.) at *Gibraltar* to walk about and make Observations; and at *Goa* the Jesuits so nobly entertain'd me (p. 181.) in their Monastery, that I very seldom went abroad; how then can it be conceiv'd that in either of these places I should see and distinguish the great variety of Ecclesiastical Persons? I now find there are so many different Orders of Monks in the Popish Church, that during my five Weeks stay, even at *Rome* it self (p. 190.) I did not see one third of them. At *Goa* I remember I saw *Jesuits*, *Dominicans*, and (I think) *Franciscans*, but I am confident till I came to *Thoulon* I never met with *Capouchins* and reform'd *Augustins*; and it was the Habit of these two Orders that I so much wonder'd at.

The Second Preface.

9 *Object.* How came this young Pagan by such valid Arguments against *Transubstantiation*, *Consubstantiation*, and *absolute Predestination*? (p. 185, 201, 202, 203, 205.) Is it not reasonable to think that he copy'd them from some of our best Casuists and polemical Divines?

1 *Ans.* This Objection, like the first, proceeds from the too mean opinion you have of the Intellects of us *Indians*; for certainly the first framers of all Arguments had little other helps than the strength of their own discerning Understandings; therefore if you will but allow the natural Faculties of *Indians* and *Europeans* to be equal, you must allow them equally able to draw natural conclusions.

2 *Ans.* The Arguments I brought against *Consubstantiation* and *absolute Predestination* I learned from the contending Parties, as you may see p. 201, 205. All that I have said against *Transubstantiation*, my reason suggested to me, one Argument only excepted, which by occasional discourse I afterwards met with, and because of its force was unwilling to omit it. The Translator finding the substance of the Arguments the same with the Great *Tillotson* and Others, may, for ought I know, make use of their words to save himself some trouble: But any one who doubts, shall have the satisfaction of seeing my Latin Original.

10 *Object.*

The Second Preface.

10 *Object*. He tells us (p. 193.) That the Jesuits of *Avignon* shew'd him *Letters from the Inquisitors, expressly ordering him to be put in the Inquisition, unless he embrac'd the Christian Religion in ten or fifteen days.* We never heard till now that the Inquisition concern'd it self about Pagans ; besides he was a stranger, and did not desire to stay at *Avignon*, therefore all the power the Inquisition had over him, was only to expel him that Country, who it seems was already very willing to leave it. .

Answer. I have said (p. 193.) that I knew not whether these Letters were forg'd or real. But the Pope who made the Inquisition, could easily have so interpreted the Laws of it, that I might have been a Sufferer ; and I do not question had the Jesuits solicited the Pope in this case, but he would have given positive Orders to imprison and punish me till I should declare my self their Convert. If these Letters were forg'd, then it's plain they did it to frighten me into a compliance ; and this I believe was the truth of the matter ; for there is no Man who is acquainted with the tricks of that wicked Society, but knows they will stoop to baser shifts to gain their ends.

11 *Object*. Why was he so fool-hardy as to own himself a Pagan at *Andernach*, who already had suffered so much for his Religion? p. 198.

Answer.

The Second Preface.

Answ. I perceiv'd the People of *Andernach* to be generally Papists, but I very well knew the Inquisition had no power there, and therefore I thought I had nothing to fear. 2dly, I was forc'd to serve as a Soldier, and at first had very little prospect of a discharge; I was no Occasional Conformer, I could not long conceal my Religion, and so I thought it best to acknowledge who and what I was. 3dly, When my Captain ask'd my name, that I might be enter'd in the Muster Roll, he took me for a Jew, but when I told him I was not, he reply'd, " You need not be afraid to tell
" your Religion, for be it what it will, you
" shall always have the free exercise of it;
" for here we tolerate all Religions, espe-
" cially in times of War. This kind answer encouraged me to acquaint him with all my circumstances.

12 *Object.* Since he discovered himself so freely at *Andernach, Bonn, Cologne, &c.* how comes it to pass that the Jesuits (who hold correspondence every where) did not take care to seize him and send him back to their Brethren at *Avignon*?

1 *Answ.* 'Tis probable the Jesuits may have an universal correspondence, and that Father *de Rhode* did write and search after me in all places where he had reason to think I was gone; but sure he did not dream of my being at *Bonn* or *Cologne*, for I
b found

found the Jesuits there had never heard of me.

2 *Answ.* But supposing they had been preacquainted with the whole Story, what could they do to me? I was now in another Country, and here they could not arrest me for Crimes committed at *Avignon*.

2dly, As I have said before, all Religions are here tolerated. 3dly, And consequently no Inquisition; and what reason then had I to fear the Jesuits, or any one whatsoever.

13 *Object.* Doth not his account of *Formosa* differ from all others? And doth not this render it false, or (to speak favourably) not much to be depended on? He says (p. 2.) *Formosa* is 200 Leagues distant from *Japan*, others that it is 140, 150, or 160. He tells us 'tis about 60 Leagues distant from *China*, others assure us 'tis but 14, some say 20, some 30 or 35. From *Luconia* he says 'tis 100 Leagues, others are positive 'tis but 50, some 60, and others 80.

1 *Answ.* These People who contradict me differ among themselves, and methinks that should render their Accounts at least as suspicious as mine.

2 *Answ.* I was not skill'd in Longitudes and Latitudes when I left *Formosa*; neither will I be positive that my Account of its distance from *Japan*, &c. is exactly true: I
may

The Second Preface.

may be something mistaken. For I never was out of *Formosa* till I came with *de Rhode*, so what I have asserted is by hearsay, from my own Countrymen who have been Travellers.

2 *Answ.* The Europeans themselves are sometimes out in their Computations; no wonder then that my Countrymen, who are far the worst Geographers, are often mistaken.

3 *Answ.* Suppose I should ask ten Englishmen, how many Miles to *France* or *Holland*? Some would say more, some less; so no doubt but many of my Countrymen will say the distance is greater or less than I have asserted.

4 *Answ.* Let the Reader consider, that as the English Miles differ from the German, Italian, &c. So it's no wonder that our *Baikhs* or Leagues differ from yours. I take a *Baikb* to be about a Mile and a half English (more or less, as you say here.) We reckon *Formosa* to be 400 *Baikhs* from *Japan*, which from the best computation I could make, is 600 English Miles: But if you reckon a *Baikb* to be but one of your Miles, then I find your Geographers and I agree pretty well. So that the difficulty lies in telling in English exactly how much a *Baikb* is, which I must confess is too hard for me to demonstrate.

The Second Preface.

14 *Object*. But his Historical Description of *Formosa* differs yet more from what all others have told us than his Geographical; surely then that must be false that has so many witnesses against it.

1 *Answ*. Many candid Gentlemen have observed that this Objection rather confirms than discredits the Account I have given. For if any *European* has a mind to banter the World, and set up for a *Formosan* or a *Chinese*, his best way certainly is to read *Candidius* and others, and frame his Tale so that he may not be contradicted by the Romantick Authors that have already written of these Countries. *Candidius* (as I have told you in the first Preface) and others, say, That we have no Governour, no Laws, &c. Why then should I assert *we have*, and contradict them almost in every thing they say? These Men assure you also that we are meer strangers to Letters; Why then should I be such a Fool to invent an Alphabet, and a Language, purposely to lessen my own Credit? Do but consider (tho' you are too jealous and censorious) how easily you may be impos'd on; for had a Portuguese, a Spaniard, or any swarthy complexion'd Man (as you suppose a *Formosan* to be) who had read the Authors that treat of my Country, come into *England* before me, and had told his Story agreeable to what had before been falsely publish'd,

The Second Preface.

publish'd, you certainly would have believ'd him to be what he pretended; and yet you scruple to credit me, a Native of the place, and who have told you nothing but truth.

2 *Ans.* I have cited some of the many absurdities found in these Authors, and I appeal to any impartial Man, whether my reputation ought to stand or fall by their authority.

3 *Ans.* It is very material to remember how these Authors, as well as Father *Fountainay*, make no difference between *Formosa* and *Tyowan*, tho' these Islands are about 12 Miles distant from each other, and indeed the latter is rather a knot of three little Islands. The *Dutch*, in the Account they give us of their Settlements in the Eastern Countries, tell us that they came to our Island *Formosa* much about the same time I have mention'd (*vid.* p. 4.) and afterwards they say, "The *Chinese* came to
" *Formosa*; and suspecting that the Natives
" and the *Dutch* were conspiring against
" them, they banish'd the *Dutch* out of
" that Island, from whence they went and
" settled in *Tyowan*, where they built several
" Forts. Now I tell you (*Chap.* II.)
" That whilst the *Dutch* had Settlements
" amongst us, the *Chinese* came with a design
" to conquer our Island; this obliged
" us to call the *Dutch* to assist us; but in-

The Second Preface.

“ Instead of that they prov’d false; however
“ we fought with so much Courage against
“ both, that at last we cut most of the
“ *Dutch* to pieces, and clear’d the Island of
“ the *Chinese*, the remaining *Dutch* were
“ banish’d. The whole difference consists
in this, We charge the *Dutch* with un-
grateful Treachery, and they excuse them-
selves as handsomly as they can. I must
not omit taking notice how the *Dutch* con-
tradict themselves, for whereas they say
they settled in *Tyowan* after they were dri-
ven out of *Formosa*; yet in the last Colle-
ction of Travels (4 Vol. in Folio) they
make these two Islands one and the same.
As for example, *We came* (say they) *from*
the Philippine Islands to Tyowan; and a
little afterwards, *From Formosa we returned*
to the Philippines; and so in twenty other
places you may there see the like confusion
of names. This observation was made by a
worthy Friend, who has read all Authors
that make any mention of *Formosa* purpose-
ly to discourse me about it; but when he
found the *Dutch* guilty of such a contra-
diction, he communicated it to me, that
I might use it in my own defence.

4 *Ans.* Suppose these Geographers and
Historians in the right, and that *Tyowan*
and *Formosa* are only different Names for
the same Island; yet then the worst that
can be prov’d against me is, that I have
mistaken

The Second Preface.

mistaken the *European* name for my Country ; and truly I must confess I cannot tell whether I have or no, for I am not sure I was born in that Island you call *Formosa*, that name was unknown to me till I came into *Europe* : We call it *Gad Avia*, the *Chinese*, *Pac Ando*, and you *Insula Formosa*, all which signifies the same : My *quondam* Tutor Father *de Rhodeia* assur'd me it was so, and he without question is well acquainted with these matters ; in *Avignon* I remember more People call'd me the *Formosan* than the *Japannese* ; but if you will dispute this matter farther, I know not how to give you clearer satisfaction till I return to my native Country.

15 *Object*. How came it to be discover'd that *Meryaandano* murther'd the Emperor *Chazadjin*, since no body knew it but himself? p. 8.

*Ans*w. My business was only to tell you by what steps *Meryaandano* came to be Emperor, and how he by surprise made himself Master of our Island ; I did not intend to write his Life ; however, to satisfy these little Objectors, I shall inform them how he at last confess'd himself to be the Murtherer. In or about the 15th Year of his Reign, his Sons broke out into open Rebellion, and at last he was dethron'd and confin'd in the *Dairo's* Palace, where his troubles threw him into a dangerous Di-

The Second Preface.

sease; then he earnestly desir'd to be visited by all the Kings, Vice-Roys, and Princes of the Empire; accordingly they all came from *Yedo* (where, as it happen'd, they were all at that time consulting about a new Election) to *Meaco*, and then he confessed himself to be the Murtherer; and that he had been too prophane, making a jest of all Religion, for which the Gods had justly suffered him to fall under these Calamities, and now, says he, I am not, I acknowledge, worthy to live; so he drank a Coffee-dish full of Poison, and dy'd in the presence of them all.

16 *Object.* But this tragical Story of *Meryaandanoo* is so full of wonders, that it scarce can be credited.

Ans. This is such a silly Objection, that I should not have taken notice of it, had it not given me a fair opportunity of putting the People of this Kingdom in mind of a far more wonderful Trajedy; I mean their falsely accusing, condemning, and at last contrary, directly contrary to their natural and sworn Allegiance, murdering King *Charles* the First before his own Palace. So that if the tragical and wonderful Circumstances in the story of *Meryaandanoo* be Arguments against the truth of it, certainly after-Ages, and far distant Countries, will never believe the most unreasonable Murther of King *Charles* the First.

17 *Object.*

The Second Preface.

17 *Object.* Is it possible that any People should be so barbarously superstitious as to sacrifice so many thousand Children every Year ? p. 23, 31.

1 *Answer.* To incredulous ill-natural People this may seem impossible ; but had I never heard of such a Custom till some honest Man had assur'd me 'twas the yearly practice of this or that Nation, I protest I should not have much scrupled to believe it. For certainly where the People have not the blessing of reveal'd Religion, but are left to their own corrupted Wills and Ignorance, or, which is worse, are implicitly led by designing Pagan Priests, there is no Crime so black but these Wretches may be drawn in to commit, and nothing so inhumane but they may be persuaded to put in practice.

2 *Answer.* Histories Sacred and Prophane can furnish us with many Examples of this nature ; but I shall content my self with what follows ; The Prophet *Jeremiah* says, Chap. vii. v. 31. *And they have built the high places of Tophet, &c. to burn their Sons and their Daughters in the Fire, &c.* See also the *Acts of the Apostles*, Chap. vii. v. 43. *Lactantius de falsa Religione*, Sect. 21. *Plutarch. Gest. Roman.* 83 quæst. *Euseb. lib. 4. cap. 16.* *Levitic. Chap. 18. v. 21.* *And thou shalt not let any of thy Seed pass through the fire to Moloch, &c.* Since then this barbarous

rous

The Second Preface.

rous Custom was common in the most learned and polite Nations, why should it seem incredible that my Countrymen, who are destitute of Revelation, and are the very Slaves of Priestcraft, should offer yearly so many thousand humane Sacrifices?

18 *Object*. If the *Formosans* had any such barbarous Custom, surely *Candidius* would have told us of it?

Ans. I think I have already in my first Preface and elsewhere said enough to detect the forgeries of *Candidius*. But let us compare another cruel Custom which he falsely fathers upon my Country, with this of sacrificing Children, and I dare say his will be found more barbarous and improbable; and yet his Lyes are received as Truths, and my Truths rejected by some disingenuous People as Forgeries. “ Whensoever (says *Candidius*) a Woman under the Age of 37 finds
“ her self with Child, she must send for one
“ of the Priestesses (Men he says have no
“ share in divine Offices) who lays the breeding Woman upon the skins of wild Beasts,
“ and then jumps and dances upon her
“ Belly till she miscarrieth. In the Year
“ 1628. (he says) one of my Countrywomen told him that she had been so serv’d
“ sixteen times, but that she was then big
“ of her 17th Child, and she hoped she
“ should go out her time, for she was now
“ in the 38th Year of her Age. Now I
appeal

The Second Preface.

appeal to all Mankind, if this be not a more barbarous Custom than what I affirm of the humane Sacrifices, and certainly more prejudicial to a Commonwealth. For *Candidius* himself says that many Mothers dye by this wicked practice; which in a few Years is enough to depopulate a very large Nation, especially considering that in hot Countries Women begin very soon to bear Children, but rarely are pregnant in their declining Age; so that if this Custom prevails, my Country must by this time be very thinly inhabited, for I dare say few *Formosan* Women have Children after they are 38 Years of Age, especially if these murdering Priestesses have danc'd upon them fifteen or sixteen of their mortal Dances. Besides, this destroys both Males and Females, so that Polygamy to repair the loss is impracticable. And yet, notwithstanding all these pernicious inconveniences in this story, the fabulous *Candidius* was an Author of Credit with most People, till my Book came out and confuted him. But is it not strange that this and many other of his nonsensical incoherences should be readily believed, and yet what I truly say of human Sacrifices be disputed?

19 *Object*. We can believe that human Victims have (tho' very rarely) been sometimes offer'd, but that 18000 Boys should be yearly sacrific'd is incredible; for this practice

The Second Preface.

Itice would in a short time depopulate the Island, p. 23, 27.

1 *Answ.* This I think sufficiently answered in the 27th, 28th, 29th and 30th Pages of this Edition. And I desire the Reader to observe, that I assert the Law commands us to sacrifice so many, but I do not tell you it is matter of fact that we do every Year Sacrifice the full number.

2 *Answ.* We allow Polygamy (p. 52.) and that supplies us with a numerous Issue. Suppose then eighty Males and eighty Females born in one street, and grant that sixty of the Males are sacrificed, there will yet be left twenty Males for eighty Females, and there is no doubt but these Women will have as many Children as any eighty Women in another Nation where Polygamy is not lawful.

3 *Answ.* Most of these Children are sacrific'd very young; few of which (if they escap'd the knife of the Sacrificator) would live to the Age of one and twenty.

4 *Answ.* Do but consider how many Men, all fit for Marriage, go out of this Kingdom every Year, some to the *East* or *West-Indies*, some to *Portugal*, *Italy*, *Germany*, *Flanders*, &c. and then tell me if more of your Men are not yearly destroyed than we sacrifice Children. And sure then one would think that *Formosa* is not in so great danger of being depopulated as *England*, where it
is

The Second Preface.

is now a common observation, that there are four times more Women than Men.

20 *Object*. If Polygamy rather populates a Country, why has *Turky* fewer People (in proportion) than any other Country?

Answer. 'Tis observ'd that in *Turkey*, as well as in other places, the number of Males and Females born is near equal; if therefore one Man in *Turky* has thirty Wives, there must be twenty nine Batchelors, and had these been all sacrific'd when they were young, 'tis plain that Empire would be no less populous in one Age. Besides, it is not so probable that this Man who hath thirty Wives should have thirty Children every Year, as that a *Formosan* who hath six or eight Wives should have six or eight Children.

21 *Object*. He says, in the Chap. Of Religion, p. 37. They were commanded to divide the Year into Months, Weeks and Days. And again, p. 23, 27. to sacrifice so many Boys, and this is written in their *Jarhabadiond*; and yet in the Chap. Of Weights and Measures, p. 98. he tells us, that before the *Dutch* came amongst them they had no names nor figures for numbers; how then were all these numbers written in the *Jarhabadiond*?

1 *Answer*. By the word *figures* I understand such as are us'd in *Europe*; we had ways of making such and such marks for numbers before

The Second Preface.

before the *Dutch* came, but I could not properly call them *figures*, no more than you can so call your Milk-womens Chalk-scores, and yet you find they keep a fair reckoning with you.

2 *Answ.* As I have told you, that in conversation we declared to one another what number we meant by signs on our Fingers, so we had Characters also to signify these motions of the hands. Our great numbers were cast up by the help of Stones, or a sort of Counters, and points made upon Paper. Some of our Noblemen by conversing with the *Chinese* learn'd their Hieroglyphicks. And this was all our Arithmetick.

22 *Object.* The Author must strangely forget himself, or the Translator misinterpret him, for he says (*vid.* first Edition, Chap. Of Arms and Weapons) the *Japanese* make such Scimiters as will cut at one blow a large Tree in sunder.

Answ. This is a good natur'd Objection; but had the expression been so strong in the Original, all that can be said is, that it had been an *Hyperbole*, which I believe is allow'd in all Languages; but I assure you the Latin runs thus, *Gladios faciunt qui arborem mediocriter magnam uno ictu abscindere possunt.* And now how that Translator who is old Dog at Latin came to make this mistake, I know not.

23 *Object.*

23 *Object*. If Gold be so cheap as he says (*Chap. Of Money*, p. 129.) Why do not the Merchants bring larger quantities from thence ?

*Ans*w. I was not of the Emperor's Council, and therefore will not pretend to tell the reasons why he suffers not the Merchants to export more Gold ; this I know that the Merchants themselves say, tho' they pay such great Tribute for it, yet 'tis worth the while to carry it to *China*, tho' even there it's cheaper than in *Europe*.

2 *Ans*w. Some of our Palaces are cover'd with Gold, and therefore it must be plenty ; for tho' nothing is more proud and vain than an *Indian* Prince, yet he would not cover his large House with such Metal, were it not much cheaper than in other parts.

3 *Ans*w. It may easily be supposed that when I came into *England* I was ignorant of the value of your Coin, and so could not make you understand how very cheap Gold was with us ; which some Gentlemen to whom I lent my Manuscript observed, and put into my hands *Varenins's* Description of *Japan*, &c. where is a Chapter spent in comparing our *Japannese* Money with your *European* Coins ; I then made use of this Author, and still believe he is right in his computations ; if not, let him answer for them.

The Second Preface.

24 *Object.* According to the Description he gives us of the Ships, &c. of *Formosa*, 'tis impossible they should live one day at Sea, for they are not mathematically or regularly built, &c. p. 128.

1 *Answer.* Our Ships, &c. are not perhaps fit for the Ocean; but we safely take such small Voyages as to *China*, *Japan*, or the *Philippine* Islands; we Coast it indeed as much as we can; and if we perceive a Storm, we put into any Creek and drop Anchor.

2 *Answer.* I will not pretend to defend the regularity of their building. I know little more of the Mathematicks than one born blind doth of Colours; I have given you the figures of these Vessels as near as I can remember; and I leave the dissection of them to the Mathematicians.

25 *Object.* If he is resolved to continue a true Christian, Why doth he talk of returning home, where he must renounce his Religion or be crucified? p. 16, 159, 161.

1 *Answer.* I could say several things to this Objection, but at present it is not proper to publish them; however, I will in private satisfy any Member of the Church of *England*, who is not contented with what follows.

2 *Answer.* If a Man puts a question to me, I ought to take the question in the same sense he asks it, and so fairly answer it; this

The Second Preface.

this being granted, I shall, before I reply, only put the Reader in mind how much our hatred is encreased against the Christians: Ever since the great Persecution, the People have lost all the good Principles the Jesuits preach'd, and retain only a hateful remembrance of their Tricks, Frauds and Designs to extirpate all the Pagans; these Notions the Priests industriously keep fresh in our memories; so that now we take a Christian to be one who worships a Crucifix and other Images, that makes and eats his God, that believes one Priest to be the supreme Head of his Church, and that he is strictly obliged, by his Religion, to persecute and destroy, &c. all those who will not submit to this Head of his Church. Now let the Reader consider this, and tell me whether (I knowing by a Christian or Crossman they only mean a Man of such Principles just mention'd, which I from my Soul abhor) I say, let the Reader tell me whether I am not oblig'd, at my return, to deny my self to be such, and even to trample upon the Crucifix as a confirmation that I had told them the truth? *Vid.* p.161, 162.

Thus I think I have answered all the Objections of moment; as for those of less weight, I chose rather to explain them in
c their

The Second Preface.

their proper places in the Book, than too much to swell this Preface. But whosoever is not entirely satisfy'd with what I have said, may come to me, or I will take it for a favour if he pleaseth to send me his scruples in a Letter, and I promise to give him a speedy and plain Answer: Any of the Booksellers, for whom this Book is printed, can direct you to me.

But I must not conclude before I have given a true Account of a Conference I had with the Excellent Captain *Halley*, Savilian Professor of the Mathematicks in the famous University of *Oxford*, for many People talk of it.

'Tis about a Year since I had the honour to meet Captain *Halley* with some other Gentlemen at a Tavern; they ask'd me the usual questions about my Country, and I returned satisfactory answers; at last, says the Captain, Doth not the Sun shine down the Chimnies in *Formosa*? I answer'd negatively; at which they were surprized, for most Geographers place our Island under the Tropic of *Cancer*; but I went on, telling them that granting *Formosa* was exactly under the Line, it was impossible the Sun should shine down the Chimnies, for
they

The Second Preface.

they do not stand perpendicular, but the Smoak is carried through the Walls of the House by crooked pipes, and their ends are turn'd directly upwards, the better to convey it into the Air. Pray Sir (says the Captain) when you stand upright in the hottest weather how is your Shadow? I reply'd very short, insomuch that it can scarcely be discern'd. The last question was, How much twilight we have in *Formosa*? At first I did not understand his meaning, for I then knew very little *English*; but when he had explained himself, I reply'd that I never made any observations about it, for till I came into *Europe*, I never heard of a distinguish'd time from Day and Night. This is the whole of our Conference, tho' some People are pleas'd to invent a great deal more.

It is expected I should say something of the *French* Version of this Book, especially since that Translator pretends to have Latin Memoirs from me: I shall only tell you, that he imposeth upon the World; besides, 'tis very plain he compiled his from the first *English* Edition; tho' he has taken but little care to stick to his Original: It would not be altogether useless to take notice of the many gross Faults in the *French* Translation,

C 2

but

The Second Preface.

but I have already trespassed too long upon the Reader's Patience, and therefore put an end to this Preface.

London, June 12.

1705.

ERRATA.

PAge 5. Line 20. for *Toyowaan*, read *Tyowan*. p. 9. l. 3. dele *them*, p. 39. l. 31. r. of *Xternetsa*. p. 69. l. 2. *another Man's Wife*. p. 137. l. 21. f. *own*, r. *one*. p. 181. l. 34. f. *laager*. r. *larger*. p. 3. of the Epist. Dedicatory, f. *Ter*, r. *Tet*. p. 20. l. 35. f. *nor*, r. *not*. p. 14. l. 27. f. *gave*, r. *give*.

THE

THE CONTENTS.

BOOK I.

- C**Hap. I. *Of the Situation, Magnitude, and Division of the Isle,* Page 1
- Chap. II. *Of the great Revolutions which have happen'd in the Isle of Formosa,* p. 3
- Chap. III. *Of the form of Government in the Island Formosa ; and of the new Laws made by the Emperor Meryaandano,* p. 14
- Chap. IV. *Of the Religion of the Formosans,* p. 19
- Chap. V. *Of the Festivals,* p. 30
- Chap. VI. *Of Fasting Days,* p. 32
- Chap. VII. *Of the Ceremonies to be used on Festival Days,* p. 34
- Chap. VIII. *Of the Election of Priests,* p. 36
- Chap. IX. *Concerning the Worship of the Sun, Moon and Stars,* p. 43
- Chap. X. *Of the Postures of the Body in Adoring,* p. 47
- Chap. XI. *Of the Ceremonies that are observed at the Birth of Children,* p. 49
- Chap. XII. *Of our Marriages or Groutacho,* p. 51
- Chap. XIII. *Of the Ceremonies towards the Dead,* p. 54
- Chap.

The Contents.

Chap. XIV. <i>Of our Opinion concerning the state of Souls after Death,</i>	p. 57
Chap. XV. <i>Of Worshipping Devils,</i>	p. 61
Chap. XVI. <i>Of the Priestly Garments,</i>	p. 63
Chap. XVII. <i>Concerning their Manners and Customs,</i>	p. 67
Chap. XVIII. <i>A Description of the Men in Formosa,</i>	p. 77
Chap. XIX. <i>Of the Cloaths worn in Formosa by all Ranks of People,</i>	p. 80
Chap. XX. <i>Of their Cities, Houses, Palaces, Castles,</i>	p. 89
Chap. XXI. <i>Of the Trade and Merchandize of Formosa,</i>	p. 95
Chap. XXII. <i>Of Weights and Measures,</i>	p. 98
Chap. XXIII. <i>Of the superstitious Customs of the common People,</i>	p. 99
Chap. XXIV. <i>Of the Diseases in Formosa, and their Cures,</i>	p. 103
Chap. XXV. <i>Of the Revenues of the King, the Vice-Roy, the General of the Army, and of all others in high Places of Power and Trust,</i>	p. 107
Chap. XXVI. <i>Of all the Fruits of the Ground,</i>	p. 108
Chap. XXVII. <i>Of the things which are commonly eat,</i>	p. 112
Chap. XXVIII. <i>Of our manner of Eating, Drinking, Smoaking and Sleeping,</i>	p. 115
Chap. XXIX. <i>Of the Animals in Formosa, which are not found in England,</i>	p. 117
Chap. XXX. <i>Of the Language of the Formosans,</i>	p. 119
Chap. XXXI. <i>Of the Shipping of the Formosans,</i>	p. 128
Chap. XXXII. <i>Of the Money of the Formosans,</i>	p. 129
CHAP.	

The Contents.

Chap. XXXIII. <i>Of the Arms of the Japanneſe and Formoſans,</i>	p. 131
Chap. XXXIV. <i>Of the Muſical Instruments of the Japanneſe and Formoſans,</i>	p. 133
Chap. XXXV. <i>Of the way of educating our Children,</i>	p. 135
Chap. XXXVI. <i>Of the Liberal and Mechanical Arts in Japan and Formoſa,</i>	p. 140
Chap. XXXVII. <i>The manner of our Vice-Roy's rendering an account of his Government to the Emperor of Japan,</i>	p. 147
Chap. XXXVIII. <i>Of the Succeſs of the Jeſuits in propagating the Chriſtian Faith in Japan, from 1549 to 1615. More eſpecially of the Reaſons of the terrible ſlaughter that was made of them about the Year 1616. And of the Law prohibiting Chriſtians under pain of Death to come into Japan,</i>	p. 150
Chap. XXXIX. <i>Of the coming of the Dutch into Japan, with their Succeſs, and the Tricks they play'd,</i>	p. 159
Chap. XL. <i>Of the new Devices of the Jeſuits for getting into Japan,</i>	p. 165
<i>The Conclusion,</i>	p. 169

BOOK II.

<i>An Account of the Author's Travels through ſeveral parts of Europe ; together with his Conferences with the Jeſuits, &c. and the Reaſons of his Conversion, &c.</i>	p. 173
<i>The Grounds of the Author's Conversion,</i>	p. 210
Sect. II. <i>Of the Attributes of God in general,</i>	p. 224
Sect. III. <i>Of the Divine Attributes in particular,</i>	p. 225
	Sect.

The Contents.

Sect. IV. Of God's end in creating the World,	p. 228
Sect. V. Of the Necessity of a Divine Revelation,	p. 230
Sect. VI. Of Religion in general,	p. 232
Sect. VII. Of the Christian Religion in general, and particularly of the Miracles wrought in confirmation of it,	p. 234
Sect. VIII. Of the Object of Christian Religion,	p. 253
Sect. IX. Of Promises and Rewards, of Woes and Punishment,	p. 260
Sect. X. Several other Proofs for the Christian Re- ligion,	p. 264
Sect. XI. The Objections the Author made against the Christian Religion, with their Solutions,	p. 269
The Author's Application,	p. 288

PART OF CHINA



AMAP
OF
FORMOSA

3000 Geometrical Feet make a Mile

30° 33' 95' 120° 175' 180°



A N
HISTORICAL and GEOGRAPHICAL
DESCRIPTION
O F
F O R M O S A.

B O O K I.

C H A P. I.

Of the Situation, Magnitude, and Division of the Isle.

F*ormosa* is an Island by the Natives call'd *Gad-Avia*, from *Gad* Beautiful, and *Avia* an Isle; by the *Chinese* it is call'd *Pac-Ando*, (which signifies the same) for *Pac* is Beautiful, and *Ando* an Island. It is one of the most pleasant and excellent of all the *Asiatick* Isles, whether we consider the convenient Situation, the healthful Air, the fruitful Soil, or the
B curious

curious Springs and useful Rivers, and rich Mines of Gold and Silver, wherewith it abounds; for it enjoys many advantages which other Islands want, and wants scarce any of those which they have.

Formosa and *Japan*, are the remotest parts towards the *East*, which are hitherto known or discover'd, and so they are the first Countries that are visited with the Rays of the Morning Sun. *Formosa* has on the *North* side *Japan*, distant about 200 Leagues; on the *North* and *West*, *China*, from which it is distant about 60 Leagues; and on the *South* side *Luconia*, from which it is distant about 100 Leagues.

This Isle *Formosa* extends it self in length from *North* to *South* about 70 Leagues, and in breadth from *East* to *West* 15 Leagues, being above 130 Leagues in Circumference. It is divided into five Isles, whereof two are call'd *Avias dos Lardonos*, or the Isles of *Thieves*; the third is call'd *Great Gyry* or *Peorko*; the fourth *Little Adgy* or *Peorko*; and the fifth, which lies in the middle, and is call'd *Kaboski*, or the Principal Island, is greatest of all the five, being 17 Leagues in length, and 15 in breadth, is most strictly call'd *Gad Avia*, or the Island *Formosa*; though all the rest, which for distinction sake, are call'd by several Names, are comprehended under the general Name of *Formosa*; and in this Sense, we shall use the Word in the following Account of this Isle, which is much subject to Thunder, Earthquakes, Storms of Wind and Hail, which oftentimes greatly en-damage the Inhabitants; the Earthquakes are so strong, that they overturn our Houses; the great Winds generally rise thirty or forty Days after the scorching Heats of Summer: In Winter also we have Winds, but not so violent as the former,

mer; they are *Japan* Winds, very sharp and cold.

We have very little Rain till Winter, but then it rains two or three Months together; and tho' we never see Ice nor Snow, yet these cold Rains and sharp Winds make a severe Winter. All the Summer the heat obligeth us to live under Ground, as I shall more fully shew you hereafter.

I never learn'd the Mathematicks, therefore I will not pretend to tell you in what Latitude *Formosa* lies, even the *European* Geographers cannot agree where to place it, most of them indeed say it is under the Tropic of *Cancer*, and probably they may be in the right, for at Midsummer the Sun is exactly over our Heads; yet surely they must be wrong when they place *Formosa* in Latitude 23. *Japan* 30. and *Jetzo* 40 and 45. for our Island as to the Climate is not unlike *Italy*; some parts of *Japan* are as cold as *England*, and *Jetzo* is so extreemly cold that it is not inhabited. Now I cannot conceive how *Jetzo* should be so intensely cold, and yet in the same Meridian with Countries well peopled, even to 70 and 80 degrees of Latitude. But let this Matter be as it will, I cannot pretend to determine it, but shall pass on to the next Chapter.

C H A P. II.

Of the great Revolutions which have happen'd in the Island Formosa.

IF we look into our Chronicles, that were written about 250 Years since, we find that the Government of *Formosa* was Monarchical, the

King in his Administration depended upon the Representatives of the People, who were two or three chosen in every City and Village to take care of their publick Affairs, and were chang'd every third Year. The King whom the Natives in their Language call'd *Bagalo*, had one Governor in each of the aforementioned Isles, subject to his Power, and accountable to him for their Administration; and this Governor was call'd by the Natives *Tano*. But about 200 Years ago the Emperor of *Tartary* invaded this Island and subdu'd it, which continued under the Dominion of the *Tartars* until the third Generation: But the third Emperor who succeeded after this Conquest, being an Austere Tyrannical Prince, was very cruel to the Natives, and had formed a design to extirpate their Religion, upon the account of their Sacrificing of Children, and to bring in his Mahometan Religion amongst them. This so provoked the People, that at last they did all with one consent take up Arms, and rose against his Deputy and the Forces by which he ruled them, and drove them all out of the Country, after a bloody Battel. And thus they shook off the Yoke of *Tartarian* Bondage, under which they had groan'd above 70 Years; and restor'd their Natural Prince to the rightful Throne of his Ancestors, who now became independent not only of a Foreign Prince, but of all the little Commonwealths within his own Dominions; in which state they continued above 70 Years. During which time the *Europeans* came hither, viz. the *Dutch* and *English*, who maintain'd a great Trade with the Natives, especially in Great *Peorko*, where the *Dutch* built a Castle, call'd *Tyowan*. At the same time, while the *Dutch* were there, the *Chinese* came and attempted to land in the Island,

with

with a design to Conquer it, but were stoutly repulsed by the Natives, who took up Arms in defence of their Country, and maintain'd a War with the *Chinese* for some Years; until at last they drove them back into their own Country. But the *Formosans* finding that the *Dutch* under a false pretence of joining with them to force back the *Chinese*, had treacherously underhand assisted them to Conquer *Formosa*, hoping at last to wrest it out of their hands, and make it their own; these *Hollanders* were thereupon banished, and prohibited to come any more into that Island, and their Castle *Tyowan* was demolished. They endeavour'd to excuse themselves, by saying, They were affraid that both we and the *Chinese* had a design to extirpate them, and therefore (said they) you cannot blame us for being upon our Guard, and preparing to make our best defence; but these fair Words signified nothing: Then they went and fortify'd a little Island call'd *Toyowaan*, distant from *Formosa* about 3 or 4 Leagues, from whence also they were expell'd by the *Chinese*. But after the Emperor of *Japan* had taken *Formosa*, the *Dutch* (by some fair Promises) obtain'd his Permission to land there again, upon condition that their stay should be short, and a sufficient number of Soldiers should observe their Actions. Thither therefore they come, and when they can find what they have a mind to in *Formosa*, they go no farther: but when they miss of their aim there, then they travel farther into *Japan*, viz. to the Isle of *Nangasacke*, for they are not permitted to go to any other place, as I shall more fully shew hereafter. However, under these Commotions *Formosa* still preserved its form of Government independent of a Foreign Prince, until *Meryaandanco* having first ravish'd the Empire of

Japan by one of the most barbarous Actions that ever was heard of, conquer'd *Formosa* afterwards by a Trick, which was not less Comical and Subtile than the other was Cruel and Bloody. Of both which Revolutions I shall now give the Reader a short and true Account, as it is to be found in our Histories, and is firmly believed by all the People of *Formosa*, upon the report of many ocular Witnesses still alive, especially of my Father, who when this happen'd was above 20 Years of age; he is now about 73.

Meryaandano was by Nation a *Chinese*, but coming to *Japan* while he was young, he was by the favour of some Great Man admitted to some mean Office in the Court of the Emperor *Chazadijn*, where he continued some time, and had his Education. But the Emperor perceiving that he was a very ingenious young Man, and well qualified for a better Office, gave him at first some inferiour Place in the Army; in which he behav'd himself so well, that he was quickly preferr'd to a higher Post, and by his winning Behaviour and admirable Conduct, he so far insinuated himself into the favour of the Emperor, that he was gradually advanced from one Post of Honour in the Army to another; until at last he arriv'd at the highest, and was made Great Carilhan, or Chief General of all the Imperial Forces, which is the highest Office in the Empire, not only for Honour, but for Power and Trust. And in the administration of this Office, he behav'd himself with so much Prudence and Courage, that the Emperor lov'd him exceedingly; but much more did he win the Heart of the Empress, who was so taken with his gallant Mien, that she could not live without him: So great was her kindness to him, and she put such entire confidence in his
fair

fair Speeches, that she would often meet him in private places; which was a favour very rare and unusual in that Country, especially from so great a Person as the Empress. Having thus gain'd the Love of the Emperor and Empress, to so great a degree, this ungrateful Villain made use of that familiarity to which the Empress admitted him, and of that confidence they both put in him, first to raise a Jealousie in the Mind of the Emperor against the Empress; and then by this means to contrive an opportunity for murdering them both: which barbarous design this bloody Villain accomplished after this manner. First, he persuaded the Emperor that his Empress was in Love with a certain Nobleman, whom he supposed, and she often met him, and had private Conversation with him in the Garden: Whereupon the Emperor being highly enrag'd both against this Nobleman, whom he falsely accus'd, and against the Empress, who was suppos'd to have kept company with him, desir'd *Meryaandanoo* to enquire diligently at what hour, and in what place they were to meet together in the Garden, if it were possible for him to find it out; and then, says he, come and acquaint me with it, and I will take care that neither of them shall escape out of my hands, but both shall suffer Death, according to the demerit of their Crime. This *Meryaandanoo* promis'd to do, as the Emperor had desired him; and some time after he came out of the Emperor's presence, he went to the Apartment of the Empress, and having good assurance of her ready compliance, by his former private Conversations with her, he pray'd her to meet him at a certain Hour of that Day, in a certain place of the Garden; which she, mistrusting nothing, readily promised to do, and ap-

pointed the time and place for the meeting. Having gained this point, which was a great step towards finishing his design, he went and acquainted the Emperor, that at such an Hour the Nobleman was to come, and to meet his Empress in such a place of the Garden. Whereupon the Emperor presently commanded his Guards to be got ready, with which he intended to seize them both together, and bring them to deserved punishment. In the mean time *Meryaandano* having changed his Clothes, and mask'd his Face, that he might not be known to the Emperor, under this disguise, meets the Empress at the time and place appointed, whom he most barbarously stabb'd, with a poison'd Dagger, to conceal the Murther, by stopping the Effusion of Blood: The Emperor comes at first all alone into that place of the Garden to satisfy his Curiosity of seeing them together, fearing, lest the appearance of the Guards would make them run away; and he perceiving a certain Nobleman, as he supposed, lying upon the Empress in an unseemly posture, he call'd for his Guards, who were at some distance from the place: But while he advanced towards the Nobleman, not knowing him to be *Meryaandano*, *Meryaandano* was too nimble for him, who came fully prepared to execute the wicked Design he had plotted; for he had no sooner call'd for his Guards, but he closed in with him, and gave him his Deaths wound with the same poison'd Dagger; and immediately after he had struck the blow, he fled away with all possible speed, through unbeaten Paths among Trees and Bushes, and so made his escape without being discover'd: When the Guards came and found the Emperor and the Empress both kill'd, they stood for some time astonish'd, at this strange
and

and surprizing Event; but they wonder'd most of all at the Murther of the Emperor, who so lately parted from them, and whom them they heard but a little before call upon them to come to him. Some condoled the sudden Death of two such great Persons, while others search'd every where about the Garden, among the Trees and Bushes, to find out the Murtherer: But when they saw that no discovery could be made, the Soldiers began to mutiny, had not the Captain of the Guards diverted their Fury, by telling them, That they must do nothing until they had first acquainted the *Carilban* with what had happen'd; whereupon a Party was immediately dispatch'd to his House, (whither he had made his escape after he had committed the Murther) and when they came there, and told him, he seem'd to be mightily surpris'd and troubled, as if he knew nothing of the matter: But to lose no time in a case of so great consequence, he went in all haste to the place; where having view'd the dead Bodies, he express'd his great Sorrow, with many Sighs and Tears, for the loss of two Persons so great and so good, to whom he had been infinitely oblig'd, and declared that this execrable Murther had been committed by a certain Nobleman, naming him, who had frequently kept Company with the Empress in private, and had appointed a meeting with her this very Day, as he was well assur'd. This discovery gave great satisfaction to the Guards, who being glad of the opportunity to revenge the Death of their Master, went presently and struck off the innocent Nobleman's Head, by his Order, who was the Murtherer himself. *Meryaandano* having thus far succeeded in his Design, wanted now only to be declared Emperor, which met with some opposition from those

those in the Army, who favoured the Family of *Chazadjin*, though he had no Children by his Empress, but only by his Concubines; and for some time there were many Cabals and Factions about the next Successor to the Empire. But at last *Meryaandanoo*, having pre-engaged a great Party for him, and being generally belov'd by the Soldiers, by his prevailing Interest in the Army, was chosen and declar'd Emperor of *Japan*; which was the finishing of the great design he intended to accomplish, by all the aforementioned Villainies and Cruelties.

About two Years after he was promoted to the Imperial Crown of *Japan*, he counterfeited himself to be sick, and caus'd innumerable Sacrifices to be offered to the God's of *Japan*, for the recovery of his Health; but all these Sacrifices, proving, as he pretended, ineffectual, and that these God's seem'd either unable or unwilling to relieve him, he declar'd, though in deep dissimulation, that it was necessary for him to seek for Relief from the Gods of other Countries. And to this end he sent an Embassadour with a Letter to the King of *Formosa*, to entreat him that he might have leave to send and offer Sacrifices to the God of his Country, by whom he hoped to find that cure of his Disease, which in vain he had expected from his own Gods, tho' he had offer'd 10000 Sacrifices to appease them.

His a Letter to the King, was to this purpose.

Meryaandanoo, Emperor of Japan, to the King of Formosa, my Friend, &c.

BEing afflicted with a very grievous Disease, and having endeavoured by my Oblations to pacifie the Gods of my Country, that I might recover my Health, I have found all my endeavours hitherto ineffectual; whether through the Anger or Impotence of the Gods I know not: And therefore having a great Veneration for your God, of whose great Power and Goodness I am fully persuaded, I must entreat you to give leave that I may send some of my Subjects into your Island, who shall bring along with them the Beasts they are to offer in Sacrifice to your God, for the recovery of my Health. And if your God shall be so far appeased by these Sacrifices as to restore me to Health, I do hereby promise you, that through all the Empire of Japan, and in all the other Isles subject to my Dominion, I will plant and establish your Religion. And so your God shall be our God, and we shall live in perpetual Friendship with one another.

I expect your Answer to this Request by my Ambassadour.

After the King of *Formosa* had read the Letter, he sent for his Priests and acquainted them with the Contents of it, and commanded them to consult their God, whether he would grant what the Emperor of *Japan* had desired: The Priests hoping that they should reap great Profit and Ad-

* My Father has a Copy of this Letter by him.

vantage from the Emperor, by the *Japannese's* coming into their Country to offer Sacrifice, told the King, that they had consulted their God, and he had consented, that they should come here to offer Sacrifices, but he had not declared what success their Oblations should have as to restoring the Health of their Emperor. The King having received ~~this~~ Answer from his Priests, sent for the Ambassadors of the Emperor of *Japan*, and told them, *Go and salute your Emperor in my Name, and tell him, that he has leave from my God, and from me, to send some of his Subjects to offer Sacrifices to our God; and if our God shall restore his Health, I hope he will perform what he has promised of establishing the Worship of our God in all his Dominions.*

The Ambassadors having taken their leave of our King return'd home into their own Country, and acquainted the Emperor of *Japan* with the Answer of the King of *Formosa* to his Letter; who was very glad at the good success of their Negotiation, having farther designs in it than they were aware of: And therefore he presently commanded a great Army to be made ready, and order'd the Soldiers to be put in great Litters, carried by two Elephants, which will hold Thirty or Forty Men; and to prevent any suspicion of the *Formosans*, they placed Oxen or Rams to be seen at the Windows of the Litters, and commanded these Litters to be put into Floating Villages; a description of which you will find in the Chapter of Shipping.

Thus he covertly convey'd a numerous Army into the Isle *Formosa*, with many of the Nobility of his Court, under the Religious pretence of offering Sacrifice for the recovery of his Health, but really with a design to Conquer the Country.

Being

Being thus safely arriv'd at the Capital Isle, they took all the Litters out of the floating Villages, and divided them into three parts, the greatest of which was sent into the Capital City *Xternetsa*, and the two other parts into two other Cities, call'd *Bigno* and *Khadzey*; and at a certain Hour appointed, the Litters were open'd in all the three Cities, the Soldiers came out, and with Sword in Hand, threatening present Death to the King, and all the Inhabitants of the City *Xternetsa* (which was likewise done in the other Cities at the same time) unless they would submit themselves to be govern'd by the Emperor of *Japan*. The King considering that he had no other prospect but that of imminent and unavoidable Death before him, and that there was no hopes by his Death to preserve the ancient Liberties of his Country, chose rather to submit to the fatal necessity he was under, than throw away his Life to no purpose; and the rest of the Inhabitants every where follow'd his example in this surprising danger of Death; so that the whole Kingdom was quickly reduc'd under the Yoke of the Emperor of *Japan*, without the Effusion of much Blood. And from that time the Emperor of *Japan* has sent a King into the Isle of *Formosa*, who is call'd *Tano Angon*, or the Superintendent King. He who was King before in that Isle, is only a *Bagalandro* or Viceroy, or one that is next to the King in Dignity, without any other Power than what he receives extraordinarily from the Emperor. And this is a short History of the manner how the Isle *Formosa* was subdued by the Villany of the Emperor *Meryaandano*, who instead of sacrificing Beasts to the God of the Country, (as he pretended) would have sacrificed the Inhabitants to his own Ambition, if they had not prevented him by a voluntary

voluntary submission to his Rule and Government. I shall therefore in the next place give an account of the Form of Government in this Isle, which is now almost the same with that which is in the other Isles of *Japan*.

C H A P. III.

Of the Form of Government in the Island Formosa; and of the New Laws made by the Emperor Meryaandanoo.

M*eryaandanoo* being thus settled Emperor of *Japan* and *Formosa*, made new Laws relating to the Deputy King, and enforc'd the old Laws relating to the Subjects, with grievous Penalties, as will appear hereafter.

The First Law is, Concerning the Kings that are subject to him, who are Twenty Five in number (besides the Eight who are not properly call'd *Angons* or *Bagalos* but *Viceroy*s or *Bagelandros*; and the 62 Princes or *Tanos Angoni*, which properly signifies Superintendent King. And these are oblig'd by this Law, twice in a Year to wait upon the Emperor, and then every one of them is to give an account of his Administration of the Government, and of all the notable Occurrences which have happen'd in his Kingdom for the space of half a Year, and to receive the new Commands of the Emperor, if he shall think fit to give any.

The Second Law is, That none of them shall transgress the Commands of the Emperor, unless he first acquaints him with the necessity that forces him

him

him to do it ; yet in a case of urgent necessity, this Law is moderated by Equity.

The Third Law is, That they shall do nothing to the detriment of the People, subject to their Government ; That they shall not be unjust, or cruel to them, or any ways punish them in Life, Fortune, or Reputation, without a just cause : which Law he made to gain the Love of the People.

The Fourth is, That none of the Kings shall suffer a Christian to live in his Country, but every one of them shall keep Searchers, or Centinels in the severall Sea Ports, who shall try all Foreigners, as soon as they arrive in the Harbour, whether they be Christians or no, by this Test, of trampling upon the Crucifix ; which Test was chiefly design'd against the Papists, who worship the Crucifix, and therefore dare not trample upon it : But as to other Foreigners who do trample upon the Crucifix, the Governour is to grant them a Pass to travel through all the Cities under his Dominion, provided they are not above Twenty in number.

The last is, That no King can prohibit or enjoin any Religion, in his Country, but every Subject shall enjoy the Liberty of his Conscience to worship his God after his own way, except there shall be any found that are Christians ; for the discovery of whom there shall be Searchers appointed in all Cities and Villages, who shall try them by the Test aforementioned. And to all these Laws this Sanction is added, That if any King, Vice-Roy, or Prince shall violate any one of these Laws, he shall presently be put to Death, which is the true Reason why the Commands of the Emperor are every where so exactly obey'd.

He made no new Laws relating to the Subjects, but only revived the Natural and Ancient Laws, which he enforc'd with new Penalties proportionable to the Crimes.

The First is against the Christians, That if any Foreigner shall be found who is a Christian, and who hath seduc'd or endeavour'd to seduce the Inhabitants to Christianity, he shall be imprison'd, together with all those whom he hath seduced. And if he will renounce the Christian Faith, and worship Idols, he shall not only be pardon'd, but have a certain Pension allowed him for his Subsistence; but if he refuse to do this, he shall be burnt alive. And as to those who have been seduced, if they will return to their former Idolatry, they shall be set at liberty; but if they will not, they shall be hang'd. And farther, if any Stranger that is a Christian comes there to Merchandize, or upon any other account, if he will renounce his Christianity, he may without interruption do his Business, and leave the Island when he pleaseth, but if he is constant in his Faith, he shall be crucify'd.

The Second is against Murtherers, Thieves and Robbers, *viz.* Whosoever shall kill another Man unjustly, shall be hang'd up by the Feet with his Head downward, and after this manner shall hang alive a longer or shorter time, according to the Barbarity of his Crime, until he be shot to Death with Arrows: But if he be both a Robber and a Murtherer he shall be Crucified. A Thief shall be punished according to the heinousness of his Crime, either with Hanging, or continual Imprisonment, or with Whipping, or a Fine.

The Third Law is against Adulterers, *viz.* They shall for the first Offence pay a Fine of 100 *Copans* (each *Copan* being a piece of Gold weighing a Pound)

Pound) and those who have not Money to pay such a Fine, they shall be publicly whipt by the Hand of the Hangman: But if any Person be guilty of the same Crime a second time, he or she shall be beheaded. For though, (as will appear in the following Chapter about Religion) every Man may have as many Wives as his Estate is able to maintain, yet if any Man shall carnally know another Woman besides his own Wives, he is guilty of Adultery. The same Law obliges all those who are unmarried. But this Law does not extend to Foreigners, to whom the Natives are wont to offer Virgins or Whores, to be made use of at their Pleasure, with Impunity.

The Fourth Law is, Whosoever shall stubborn false Witnesses against any Man, both he and the false Witnesses shall have their Tongues cut out, and be farther punished according to the heinousness of the Crime, and the damage done to the Party, against whom they falsely testify'd.

The Fifth Law is, Whosoever shall blaspheme the God of the Country shall be burnt alive.

The Sixth is, If a Son or a Daughter shall strike their Father or Mother, or one of their Kindred that is ancient, or one that is superiour to them in Power, their Arms and Legs shall be cut off, and a Stone being tied about their Neck, they shall be thrown into the Sea, or a River: But if they strike a Priest, their Arms shall be burnt off, and then their Body shall be buried alive.

Whosoever shall strike his King, Intendant, or Governour, shall be hang'd up by the Feet till he die, having four Dogs fastned to his Body to tear it in pieces.

The Seventh is, Whosoever shall reproach or slander any Man, shall have his Tongue bored
C through

through with a hot Iron: But whosoever refuses to obey his Superiour in things lawful, shall be beheaded.

The Eighth is, Whosoever shall Plot, or be guilty of any Treason against the Emperor, or any of the Kings, or shall endeavour the Subversion of the Religion established, he shall be tortur'd with all imaginable Torments.

All these Laws *Meryaandanoo* made, or revived in the fourth Year of his Empire, at a meeting of all the Kings of his Empire, and of all the chief Priests of every City: And by virtue of them, all the Inhabitants enjoy a profound Peace; for as the Subjects do readily obey the Laws relating to themselves, so the Governours and Officers are careful to put them in Execution whenever there is occasion.

There is yet another Law (which I had almost forgotten) concerning Husbands and Wives, *viz.* That the Husband shall have power of Life and Death over his Wife, *i. e.* to put her to Death, if she deserveth it, and to pardon her if he thinks fit; but if her Crime be publickly known, he cannot pardon her, but is oblig'd to kill her, as a terror to Wives in other Families. The Crimes for which it is lawful to put a Wife to Death are, Conspiracy against her Husband, Murthering of her Children, Adultery, Obstinate Disobedience, Cursing her Husband, and such like. But I must confess, this Law was made before *Meryaandanoo* was Emperor. And 'tis to be observ'd, that not only in *Japan* and *Formosa*, but all over the *East* the Men had always a coercive and judicial Power over their Wives.

This is what I chiefly intended in this Chapter, *viz.* to give an account of the Laws and their Sanctions, by which *Meryaandanoo* governs his Deputy-Kings

Kings and their Subjects ; and tho' there are other things which might be put under this Head of Government, yet because they will be incerted in more proper places, they are here omitted.

C H A P. IV.

Of the Religion of the Formosans.

ALtho' my design is only to give an Account of *Formosa*, yet I shall briefly mention the variety of Religion in *Japan* (as far as I have been inform'd by those *Japanners* who frequently come to *Formosa*) that the Reader may see how much alike they are in religious Affairs. The Religion of *Japan* may be divided into three Sorts. 1st. Idolatry; this kind of Worship prevails above all other, the Emperors have always been worshippers of Idols, and so has his legal Successor the *Dairo* or High-Priest, and most of the Kings and Princes, so that in one Temple in the City *Meaco* dedicated to *Amida*, there are not less than 3500 Idols, of Gold 1000, of Silver 1000, of Brass 1000, the rest are made of Stone and Wood: To these Idols they sacrifice Oxen, Rams, Goats, and other Beasts; but when their imaginary Gods will not be appeased by these Sacrifices, then they also offer Children. The Gods represented by these Idols were Men famous in their Generation, some were Prophets, or Lawgivers, as *Amida*, *Xaka*, *Nakon*, *Cambadoxy*, &c. others were Emperors, Kings, Generals of Armies, who for some famous Actions were deify'd; others were Priests who led most

austere Lives, and after a long Mortification had drown'd, hang'd or otherwise destroy'd themselves. The Instruments of their Deaths, with their Pictures and History are hung up in the Temple.

The 2d. sort of Religious Worship is of those who acknowledge a Supreme Being, but believe him to be so Sublime and Majestick that they cannot offer him an acceptable Sacrifice, and therefore do not immediately worship him for fear they should incur his Displeasure: But they turn themselves to and adore the Sun, believing the Supreme Being created it to rule all things below it; they think also that the Moon and Stars (as inferiour Powers to the Sun) take care of terrestrial Affairs; wherefore to the Sun they sometimes Sacrifice Infants, but to the Moon and Stars only Beasts.

The 3d. sort is rather Atheistical than Religious: For many are bold and ignorant enough to deny the very Being of a God, and to assert that the World was not created, and that it will never be destroyed: Some there are who believe the probable Existence of a God, yet they think it not evident enough to oblige them to worship him; 'For (say they) 'if there be a God, he must be 'exceeding Good and Merciful, so we need not be 'afraid of him, he lets us alone, and we do not 'concern our selves with him; 'tis enough for 'us if we can appease the Devil, and keep him 'from doing any harm to us. Therefore the Worship of these Men consists only in sacrificing to evil Spirits.

These three sorts of religious Worship are yet subdivided into several Sects. The first sort is most fruitful of Divisions, nor from any unintelligible words in the Writings of their Lawgivers, but from the too short account of some trans-
actions.

actions. The chief contest is about the Priority of these Lawgivers, &c. Some affirm *Amida* to be the greatest, and some are for *Xaka*; others allow no difference, but say when once they are Deify'd they are all alike.

The second sort is far from Union also; but I am not well inform'd of this matter, so shall pass on to the third.

Of the Atheistical or third, there are some who think the Soul Mortal, and that Men dye like Beasts; others believe it to be Immortal, but that it passeth from one Body to another, and so on to Eternity. But let this suffice about the Religion of *Japan*, I shall proceed to the Religion of our Island *Formosa*, and let the Reader compare them.

The Religion of the *Formosans* is pretended to be revealed by God, by the Mouths of two Prophets or Lawgivers, the exact History of which, we have in our Book call'd *Jarhabadiond* [*i. e.* the Election of the Land] from *Jarhaar*, Chosen, and *Bady*, Land; from whence I have taken the following account of it: That about 900 Years ago, the Inhabitants of *Formosa* knew no other Gods but the Sun and the Moon, whom they believ'd to be Supreme, and the Stars, which they looked upon to be as it were *Semidei*, or subordinate Gods; and then their whole Worship consisted in adoring them Morning and Evening, and offering them the Sacrifices of Beasts: They believed the Devil to be an evil Spirit, which delighted in Cruelty, so they worshipped him also lest he should torment them. But after some time there arose two Philosophers, who had led a pious and austere kind of Life in the Deserts, and pretended that God had appear'd to them, and spoke to them to this purpose; *I am much*
C 3
troubled

troubled for the Blindness of this People, because they worship the Sun, Moon and Stars so devoutly, as if they had no Creator and Supreme Deity; go and tell them, I am the Lord of the Sun, Moon and Stars, of the Heaven, the Earth and the Sea: I govern the sublunary Creatures by the Sun and Moon and ten Stars, and without me they cannot exist. Go and tell them, that God has appear'd to you, and said, if they will worship and adore him, he will be their Protector, and will appear to them in their Churches, which they build to his Honour, and promise them in my Name, that if they worship and obey me, they shall receive great Rewards after this Life. The names of these two Philosophers were Zeroaboabel, which is a name unknown to the *Japannese*, and Chorke-Makejn, which in the *Japan* Language signifies *Creator annunciat*, for *Chorke* signifies the Creator, and *Makejn*, declares. Now these two pretending that God had spoke to them, came to a certain Mountain call'd *Tanalio*, near the Capital City, where the People were met together to offer Sacrifice to the Sun, and told them to this effect: O ye blind Mortals, who worship the Stars so devoutly, and are ignorant of the God who is above them: That God who created the Sun and Moon, and all things in Heaven and Earth, has this day taken pity on you, and appeared to us, and commanded us to reveal him unto you. And after they had said this, they demonstrated by many Arguments, that there is one Supreme God, who is above all the visible things in this World. This Discourse so much affected the People, that they desired to know of them, how that God would be worshipped, whether they should worship him after the same manner, as they then worshipped the Sun? To
which

which they answered, No. But if they would worship him according to his Mind, in an acceptable manner, they should first build him a Temple, and in that they should make a Tabernacle, and an Altar, and upon the Altar they should burn 20000 Hearts of young Male Children, under nine Years of Age. And when ye have done these things, said they, then God will appear to you in this Tabernacle, and tell you what you are to do farther for his Service. When the People heard these things, they could no longer refrain themselves, but exclaimed against these two Prophets as Hypocrites and Impostors ; and asked them in great Rage, how can your God be so cruel as to require us to kill so many of our Sons, and offer them up in Sacrifice to him ? Whereupon the two Prophets fled away into the Desert again, having left these threatening words behind them, *We have told you what our God commanded us to say unto you ; but if ye will not believe our words, and obey his Will, ye shall quickly find that the Divine Vengeance will pursue you.*

A little while after it was observed, that the Sky was darkened, and there fell much Rain with Hail, which destroyed the Fruits of the Ground, innumerable Claps of Thunder were heard ; there were also great Earthquakes in several places, and the Air became so Pestilential, that the greatest part of the Inhabitants were visited with sudden Death ; the wild Beasts came into their Cities, and even into their Houses, and devoured their young Children. These Calamities lasted for a day and a half, which were so terrible, that the whole Island seemed to be in danger of utter Ruine and Destruction. Which sad prospect moved all the Inhabitants to return unanimously to the Mountain aforesaid, and there

they confessed their great fault in refusing to believe the two Prophets, and cry'd earnestly with all their Hearts to that God who had spoken to them by those Prophets, deprecating his Wrath for their past Offences, and promising they would do whatsoever he should command them, if he would now spare them. And at length, after long and humble Supplication, that God sent them a Prophet, which should declare a new Peace and Reconciliation between him and them, upon which account they called him *Pfalmanazaar*, i. e. the Author of Peace. After he had published this joyful Message unto them, he commanded them to build a Temple, and in it an Altar, above that Altar to make a Tabernacle, and then to sacrifice upon the Altar 100 Oxen, 100 Rams and 100 Goats, and to burn upon it 20000 Hearts of young Children under nine Years of Age, and then God would appear to them. They built therefore a Temple, after the form described in the first Figure.

The first Figure explained.

- A. The Tower in which God appears in the Tabernacle.
- B. The Tower in which are the Singers and Players upon Instruments.
- C. The Window-Tower, which lets in the Sky-light.
- D. The Head of an Ox, or a Symbol of God,
- E. An Image of the Sun.
- F. An Image of the Moon.
- G. The Gate of the Temple.
- H. The Windows.
- I. The parts covered with Gold.

K. The



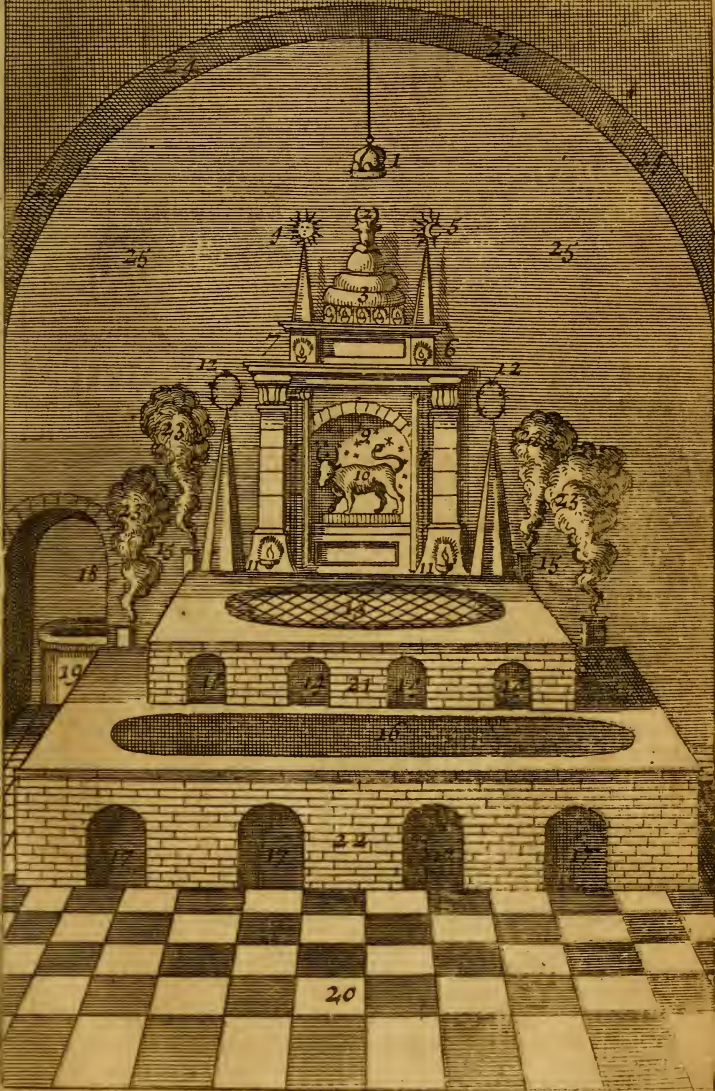
fig. 1.

A Temple



Fig. 2.

The Tabernacle and Altar





K. The place for the Men.

L. The place for the Women.

The whole Temple is built of four-square Stones after an exact Model, and is the most finished piece of Architecture that we have in the whole Island, being of great bigness and height. In the Tower which looks towards the East is the Tabernacle wherein God appears, and the Altar; all which they built by the command of the Prophet *Psalmanaazaar*.

The second Figure explained.

1. A Crown hanging from the Roof over the top of the Tabernacle. 2. The Head of an Ox, or the Symbol of their God. 3. The top of the Tabernacle with five burning Lamps. 4. A little Pyramid upon which is the Figure of the Sun. 5. Another, upon which is the Figure of the Moon. 6. A Lamp to the honour of the Moon. 7. A Lamp to the honour of the Sun. 8. Two Curtains which cover the Concavity of the Tabernacle on the ordinary Days. 9. The Concavity of the Tabernacle adorned with Sky-colour and Stars of Gold, representing the Firmament, in which God appears. 10. Their God shewing himself to the People, in the shape of an Ox. 11. 11. Two Lamps burning to the honour of their God. 12. 12. Two Pyramids upon which are the ten Stars which are worshipped. (And all these things are made of Gold or Silver.) 13. The Gridiron upon which the Hearts of the young Children are burn'd. 14. The Furnace of Fire for burning them. 15. 15. The Chimneys by which the Smoke goes out. 16. The Caldron

dron in which the Flesh of the Sacrifice is boyled. 17. The Furnace of Fire for boyling them. 18. The Sanctuary, or the place in which the young Children are slain. 19. The Pit in which their Blood and Bodies are placed. 20. The holy place, wherein the Beasts are slain for Sacrifice. 21. A Marble Structure, in which is a Gridiron. 22. A Stone Structure that encompasseth the Caldron in the form of an Altar. 23. The smoke of a Furnace. 24. The round part of the Roof. 25. The Wall.

This is the Figure of the Tabernacle (as the first was of the Temple) which *Psalmanaazaar* commanded to be built.

The first Temple was built in the Capital City *Xternetsa*, and the Tabernacle was plac'd in it. And after these were finished, every Magistrate in the several Cities and Villages took an account how many Sons there were in each Family, that they might be obliged to furnish their proportion for the Sacrifices that were to be offered to this new God, according to the number of Sons that was in every Family. All things being thus prepared, a great Festival of ten days was celebrated, and every day of the ten 2000 Infants were sacrificed : And then after the Festival was ended, and the last Sacrifice was offered, their new God began to appear in the shape of an Ox, and spoke to the People, and to *Psalmanaazaar*, and dictated to him whatsoever he would have done to his Honour.

Here ends the first part of the *Jarhabadiond*. I shall not pretend to make any Observations, but leave the Reader to his own Reflections, he may believe as he pleaseth, or reject the whole; for my part I can easily be persuaded that they are
Fables

Fables invented by the Priests, and gradually introduced and imposed on an ignorant People, implicitly submitting to their Tyranny.

The second part of the *Farhabadiond* begins with God's Commands to *Psalmanaazaar*, saying, *Thou shalt cause the People to divide the Year into ten Months, which ye shall call by the names of the ten Stars, viz. Dig, Damen, Analmen, Aniou, Dattibes, Dabes, Anaber, Nechem, Koriām, Turbam. Every Month shall have four Weeks, and five of these Months shall have 37 Days, viz. the first, third, fifth, seventh and ninth, the other five shall have only 36 Days: Every Week shall have nine Days, but in the Months which have 37 Days, the last Week shall have ten Days, and the 10th Day shall be a Day of Fasting.*

Let them begin the Year from this Day, which shall be the first of the Month Dig, and then they shall Sacrifice to me 20000 Boys under the Age of nine Years: But upon the same Day every Year I require only the Hearts of 18000 Boys. The first Day of every Month they shall sacrifice to me in the Temples of every District, 1000 Beasts, viz. 300 Bulls, 400 Sheep; and Calves and Lambs to compleat the number. Fowls of all sorts shall be for the weekly Sacrifice. Every Precinct shall carefully observe to furnish their proper Sacrifices.

I have told you already in my Preface, that this great annual Sacrifice of Infants doth not so much depopulate the Island as the *Europeans* conceive. 2dly, I have only assur'd you, that the Law requires so many Children every Year. I dare not say that the Priests sacrifice the full number, for I can scarce believe they do, for this matter is wholly left to them, who (should they sacrifice

Sacrifice but 1000) can easily persuade us that the number is compleat. Besides, no Layman dares busily enquire about this or any other religious Affair, upon the penalty of being burn'd alive; which is the Punishment of Unbelievers, as the Priests call them. Neither did they ever (as far as my weak Memory serves me) require all a Man's Sons to the destruction of a Family. Besides, Money, that I find rules all things, is a Remedy here also; for a Man that is not willing to part with his darling Son, may easily redeem him by largely bribing the High Priest and the Great Sacrificator; of which I my self am an Example.

My Father had three Sons by his first Wife, of which I was the youngest; my eldest Brother was free from being sacrific'd as the Law directs, the second was but a Year and a half Old when his Heart was broyled, and before the turn came to me, I was near eight Years of Age; my Father was extremely concern'd for me, especially because my Brother was almost eat up with a Cancer, for it had devour'd his right side so much, that we could see his Intestines or Entrails, and we did not expect he would live above twenty or thirty Days longer; my Father then considering the short Life of my Brother, and that he should have no Heir or Successor if I was sacrific'd (for the Children of his other Wives could not succeed, unless he gave more than the third part of his Estate to the Emperor to purchase the right of Inheritance) he went to the High Priest, and us'd all the Arguments he could invent to induce him to spare me. The High Priest reply'd, He was sorry it happen'd so, but that the Laws of God were to be preferr'd to the good of a Family, and even of the whole Country. My Father answered,
He

He would willingly give one of his Daughters, or his eldest Son : But the High Priest let him know that Females were not allow'd but in cases of the utmost necessity (as when Males could not be found :) And as for my Brother, he was not a proper Sacrifice for three Reasons : *First*, Because he was the eldest Son of the first Wife. *2dly*, He was 16 Years of Age. *3dly*, His Cancer render'd him unclean. At last my Father, seeing nothing would do but Money, offer'd him a large Sum to accept of my Brother. This Argument prevail'd ; so my Father sent the Money and my Brother. Thus for Gain the High Priest spar'd me, and transgressed three Laws by sacrificing my elder Brother.

It is here to be remember'd, that when the Prophet *Psalmanaazar* enquir'd of his God what the People should do if at any time they could not find so great a number of Boys, he receiv'd this Answer ; *Let the People in such necessity Sacrifice their Daughters under the Age of nine Years, first purifying them by causing them to pass twelve times through the four Elements*, which is now thus observed ; whensoever a young Maiden is to be sacrificed, one of the Priests taketh her naked before the Gate of the Temple, where there is a proper Office for these Ceremonies ; first he burieth her in Earth up to the Neck twelve times, then he as often dippeth her in the Water, afterwards he causeth her to pass twelve times thro' the flame of a little burning Rice-straw ; and lastly, as many times thro' the Air, and then she is carried into the Temple as one fit to be sacrificed.

I could produce other instances of Men that have redeem'd their Children from Sacrifice, by giving the Priests Money proportionable to the Quality of the Child ; but this is
sufficient

sufficient to shew that there is more Interest than Devotion in these Sacrifices, as well as in many other things of this Pagan Religion.

CHAP. V.

Of the Festivals.

THEY shall celebrate two great Festivals to my Honour ; the first at the beginning of the New Year, which shall last for a whole Week ; and the second in the last Week of the 5th Month, which shall also last for nine Days. The first and last of these Days shall be observ'd by rising early in the Morning and adoring, and after they have worshipp'd, they shall come into the Temple, and pray and sing Hymns from one a Clock until two : At two a Clock they shall go to a Fountain or River without the City, and there they shall throw Water upon their Heads twelve times, and then they shall return into the Temple, they shall go and return all together, and while they are on the way, which shall take up the space of an Hour in going and returning, they shall be all the while Praying : And after they are return'd, the Beasts shall be slain, and divided into small parts, and purified and boyl'd in their Blood and a little Water ; and every one shall come before the Altar, and take a piece of the Flesh from the hand of the Priest, and shall eat it, bending his left Knee, and bowing his Head down to the Ground ; and during all that time the Instruments of Musick shall play, and the singing Men and all the People present shall sing

sing Hymns together. (But if it be New-Years Day, then instead of Beasts, they shall Sacrifice the 18000 Children in manner following, The High-Priest shall first cut off their Heads, then with a great Knife he shall divide their Breasts, and pull out their Hearts, which shall be carry'd into the burning-place, and there reduced to Ashes : The remaining parts of their Bodies shall be thrown into a Pit made for that purpose.) The time of slaying and offering the Sacrifices shall last for three Hours, *viz.* from three a Clock till six ; and at six there shall be a Sermon, or an Explication of the first Principles of Religion, and then a Thanksgiving ; which being ended, they shall return home, and continue there Eating and Drinking until the second Hour : After which they shall return to the Temple again, and continue there until the sixth Hour, praying and singing, with the Instruments of Musick playing ; and then there shall be again a Lecture upon the Catechetical Doctrines, which being ended, they shall return home and recreate themselves with any lawful Diversions.

On other Days, between the first and last of the Month, they shall rise in the Morning and worship, they shall throw Water upon their Heads three times, and then go to the Temple and stay there from the first Hour to the sixth. After the sixth they shall return home, and then they may follow any lawful Employment.

But here the Reader is desir'd to take notice, That the Day with us is divided into four parts, and each part into six Hours ; when therefore it is said, They shall stay in the Temple from the first Hour to the sixth, it is to be understood they shall stay from 6 a Clock to 12, according to the way of reckoning time in *Europe*.

They

They shall call the first and last Day of the Festival a double Feast, and the other Days simple Feasts. On the first Day of the Month they shall celebrate a double Feast, and on the second a simple Feast, and they shall sacrifice Oxen and Sheep, &c. and shall eat of them. The first Day of the Week shall be a double Feast, and they shall sacrifice Fowls and eat of them.

Note, That a Festival is therefore called double, because the People go twice to the Temple on that Day, and it is call'd simple because they go but once.

And farther it is to be noted, that instead of Clocks and Watches, we measure time by an Instrument made of Wood, in the form of an Hour-Glass, which being fill'd with Sand or Water, runs all out in the space of an Hour : And this being observ'd by certain Watchmen appointed on purpose for that end, as soon as the Sand or Water is run out, they beat a Drum, and give notice what Hour it is, which is the Custom us'd in all Cities; but the Country People judge as exactly as they can what Hour it is by the Sun, Moon or Stars.

C H A P. VI.

Of Fasting-Days.

GOD said moreover to *Psalmanaazaar*, besides those five Days aforesaid, they shall observe two Fasts: The first shall be in the last Week of the Year, which shall last for eight Days, and it shall be a Preparation for the New Year :

Year : The second shall be in the third Week of the fifth Month, and it shall also last for eight Days. On these Fasting Days they shall neither eat nor drink any thing until the Sun sets ; but after it is set, every one may eat and drink to the full. On these Fasting-Days they may pray to me, but on your common Days they shall not dare to adore me. These Fasts shall be observ'd after this manner. When they rise in the Morning they shall worship, and then wash their Head, and Hands, and Feet, and after that every one shall employ himself in some lawful Business ; but neither they nor their Cattel shall eat or drink any thing all that Day until the Sun-set. These Fasts shall be every Year observed as they are prescrib'd : And indeed they are so rigorously observ'd, that a Man would sooner dye for thirst than taste a drop of Water on these Days ; and all the Cattel are shut up in such places, where they have nothing to eat all Day ; and all eatables are laid up where they cannot be seen, lest any one should be tempted to break the Fast : In fine, these are true Fasts, and strictly kept, as far as humane frailty will permit, and not like the Fasts of the Papists, wherein they can Feast upon Fish and Wine. For many Infants have perish'd for want of a little Milk, our Fathers and Mothers choos'ing to see (not only their Cattel, but) even their Children dye rather than break the Law.

C H A P. VII.

Of the Ceremonies to be used on Festival-Days.

ON the double Festivals the People wash their Head, Hands and Feet, and then they go to the Temple, where the *Jarhabadiond* is publickly read before them all by one of the Priests; and after that is read, they all of them fall prostrate on the Ground, and the Priests return thanks to their God with a loud Voice, who of his infinite Mercy has call'd them to the true Knowledge of himself, the People in the mean time joyning in their Hearts with the words of the Priest. After the thanksgiving the People rise up, and some Hymns made by the Chief Priests are sung, the Flute, and Tymbrel, and other Instruments of Musick playing all the while: Then the Priests begin to pray for the Sanctification of the Victims, and after that they slay them and receive the Blood into a Copper; they divide the Flesh into pieces, and then Boil it with the Blood in a Chal-dron which is upon the Altar; while the Flesh is a boiling, the Chief Priest prays to God, that he would be pleas'd to accept these Sacrifices for the Remission of the Sins of the People: And after the Flesh is boil'd, the People draw near before the Altar, and every one of them receives a piece of it from the hand of the Priest, bowing down his Head, and bending his left Knee, when he takes it; and all this time the rest are singing, and the Instruments of Musick playing. After these Ceremonies are ended, a Priest goes up to a place higher than the seats of the People, and there he preaches and instructs the People, who ask

ask him Questions, and he answers them. At last thanks are returned, and prayers are made for all things necessary, and then all the People go home to Dinner, where they are to continue only for the space of two Hours, which is all the time allow'd them between Morning and Evening Service ; during which time they must not indulge themselves to excess, or do any thing that's unlawful, but behave themselves very modestly ; and then they return to the Temple, where the same Ceremonies are us'd as were in the Morning, except the Sacrifices : And the Service being ended, they go to their own Houses, and after Supper they may walk, play, or use any other lawful Recreation ; but they must not do any servile Work on that Day.

Simple Festivals are celebrated after the same manner as the Vespers of the double Festivals.

It is farther to be remark'd, That on Festival Days, whilst the Flesh of the Sacrifices are boiling upon the Altar, the Tabernacle in which their God is suppos'd to dwell is open'd ; and if their God appears in the form of a Lyon, or a Bear, or some other fierce Beast, that then God is thought to be angry with the People : And therefore in such a case the Tabernacle is to be shut up again, and new Sacrifices of Beasts are to be offer'd, until God shall appear in a milder shape, *viz.* of an Ox, a Calf, a Lamb, or such like Beasts : And if these Sacrifices of Beasts are not sufficient to change the angry God into another shape, then Infants are to be offer'd in Sacrifice unto him, until such time as their God appearing in a more merciful form, shews himself to be pacify'd and reconcil'd unto the People : And if at any time he appears in the form of an Elephant, then we hope that he will do great things or us.

The Priests therefore, especially the High Priest, are to prepare themselves by Fasting and Prayer, before they presume to speak to God in secret, and after they have been with him, they declare to the People what he says.

'Tis yet farther to be noted, That their God always assumes the shape of a masculine Creature, and never of a female; from whence they have been induc'd to believe, that a Woman is so impure, that she can never attain to Happiness, until she be transform'd into the Body either of a Man, or some male Beast. This Opinion is also grounded upon other reasons, which I shall mention hereafter.

C H A P. VIII.

Of the Election of Priests.

AFTER this, their God spoke to *Psalmanaaz*, and said, They shall choose one Priest, who shall preside over all the rest in the whole Isle, and he shall give power to others to exercise the Priestly Office. This High Priest shall never marry a Wife while he continues in his Office, but if his Constitution obliges him to marry, then the other Priests shall choose another in his room, and he shall resign his Office, and marry when he pleases. The other inferior Priests may marry and keep one Wife, except they be Regulars; and then they are oblig'd to continue unmarried, and to live in Convents with their Brethren under one Superior, who shall admit them to the priestly Office. But if these Regulars

gulars also should have a violent inclination to marry, then they must first leave the Convent, and resign their Office, and after that they may marry. The Office of these Regulars, is to instruct the Youth in the Principles of their Religion, to teach them to read and write, and whatsoever else may conduce to their Edification. Besides, these Regulars are oblig'd to lead religious Lives, and to cloath themselves in distinguishing Habits: They are to shave their Head, but not to cut their Beard: They are to wear a Gown that does not open before or behind, and a Hood upon their Heads: And lastly, they may retire from the World, and live in desert places, if they think fit to choose such an austere kind of Life.

It is wonderful to see what an austere Life these Regular Priests embrace. Some of them will leave their Monasteries and seek after lonely Cells in the remotest parts of a Wilderness, where they will continue for the space of 20, 30, 40 Years or more, lying upon the Ground or dry leaves, and eating nothing but the Herbs and Fruits of the Desert; and even fast from this un-nourishing Dyet very frequently: And to add to their mortification, they take with them long and hard Whips, with which they scourge themselves severely.

Some of them indeed will come about the time of the two great Festivals, and assist at the publick Sacrifices; where the People look upon them with as great admiration and respect as if they were already deify'd: And truly this strict Penance and barbarous way of mortifying themselves makes them look so wildly, that I believe an *European* would scarce take them to be Men. When the Festivals are ended, this sort of Re-

gular Priests get a little Cart drawn by an Ox, with which they go begging from House to House : Some People give them Drinks, others Roots, others Fruits, one one thing, another another ; if Money be offer'd to them, some will accept of that also : When their Cart is loaden, they retire to the Wilderness, and feast upon what they got in the Town ; which being consum'd, they renew their Penance again.

Others, after a long stay in the Wilderness, will return to the City, and run about the Streets a Week together, preaching and crying *Weep, Weep*, and act much like Madmen, but the People wonderfully admire them. After many Sermons and Exhortations, and recitals of their Lives and Contemplations in the Desert, and when they have with great Indignation told the Spectators how weary they are of the World, they contrive ways to destroy themselves ; thus some will go upon the River in a Boat, and cast themselves into the Water ; others will hang themselves upon Trees, in the Highways, &c. No sooner are they dead, but the People burn their Bodies with as great Pomp as if they had been Noblemen. The Boat, the Rope, or the Instruments of their Deaths are hung in the Temples, with Pictures to their Honour ; all which is done by Money collected amongst the admiring Crowd. Thus nature has provided various ways for Men weary of their Lives to ease themselves.

As their God had commanded, so did *Psalm-naazaar*. He created one ancient Philosopher of the Royal Progeny, High Priest, to whom he gave the power of ordaining all the other inferior Priests : This High Priest therefore chose three out of the Citizens of every City, whom

he ordained Priests, and one in every Village, until such time as Temples were every where built: And then the number of Priests was more encreas'd, insomuch that in the City *Xternetsa* the number grew at last to 160, and was proportionably augmented in other places, whether Cities or Villages. *Psalmanaazaar* establish'd also a Monastery in *Xternetsa*, and in many other Cities, in which the Regulars were to live according to the Rules above-mention'd, which were prescrib'd by their God. Lastly, He gave order, That this High Priest should ordain in every City one Priest who might ordain others; and he was call'd the Chief Sacrificator, and has the power to ordain other subordinate Priests and Sacrificators. These are the Rites and Ceremonies deliver'd to the *Formosans* from their God, by his Prophet *Psalmanaazaar*, which have been ever since observed in their Country.

The High Priest's Successor must be one of the Chief Sacrificators: Whensoever therefore he is sick, or when he is 85 Years of Age, then he is oblig'd to make his Will, in order to settle the Succession of his Dignity; and then he sends for the seven Chief Sacrificators, out of whom, after a short speech to them, he nameth Three or Four (I am not very positive in the number) as Candidates for the Office: So soon as he is dead, the Sacrificators not named as Candidates, and many other common Priests of the Island, appointed as Electors, meet in the capital Temple *Xternetsa*, and after the Sacrifice of vast numbers of Beasts and Fowls, they send to acquaint the Vice-Roy, who comes to the Temple and compliments the Assembly; then he repeats the names of these Three or Four Candidates for the High Priest's Office, and desires the Electors to consider whom

D 4

they

they think most fit for it ; quickly after, his Secretary goes to every Member of the Assembly, and gives him a piece of Paper and a Pencil to write the name of the Candidate for whom he voteth ; when this is done, he returns with the Tickets to the Vice-Roy, who reads them with an audible Voice, and he that hath the most Suffrages is declared High Priest ; but if two of the Candidates have equal Votes, then the Vice-Roy has the casting Voice, and so declares which he pleaseth.

Here it is to be observed, *First*, That no Women must enter the Temple during the Election, under the penalty of having their two great Toes cut off.

2dly, If the High Priest dyed suddenly, and had not time to make his Will, then the Vice-Roy nameth Three or Four Candidates, and the Electors proceed as before.

3dly, The High Priest is not allow'd so much as one Wife, but most of the Great Sacrificators have Wives ; therefore he that is chosen High Priest is obliged to buy an Estate with House and Gardens, where she and her Family must live, (for his former House belong'd to him as Sacrificator, and is now the right of his Successor in that Office) and after he has bidden a farewell to his Wife and Children, he takes possession of the High Priest's Palace ; but yet he goes sometimes to visit his Wife and Family, and is obliged to give his Children Portions when they marry.

Now the Names of all the several kinds of Priests in our Language are these : The High Priest is call'd *Gnotoy Bonzo* ; the Chief Sacrificator is call'd *Gnotoy Tarbadiazar* ; the inferior Sacrificators are call'd *Os Tarbadiazors* ; the Priests
who

who read the Book of the Law and the Prayers, are call'd *Ches Bonzos*. The secular Priests are call'd *Bonzos Leydos*, and the regular *Bonzos Roches*, and the Superior who is set over the Regulars is call'd *Bonzo Soulleto*; the Masters who teach the young Children, are call'd *Gnosophes Bonzos*; and lastly, the Preachers are call'd *Bonzos Fatupinos*.

The Office of the High Priest is to ordain others, to speak to God in private, and declare his Will to all the other Priests, and to chastise those who do not faithfully discharge their Office.

The Office of the Chief Sacrificator is to ordain other Priests within his own Precinct, which is as it were his Diocese, to rule over them, and to take care of the Sacrifices, but chiefly of the Infants that are to be sacrific'd; for which end he is to take an account how many Boys each Family can furnish, and to admonish them in time to send in their number.

Moreover, he alone is to cut the Throats of the Infants, and pluck out their Hearts; others are to lay them upon the Gridiron, but he is to pray publicly all the time they are a burning.

The Office of the subordinate Sacrificators, is to slay the Beasts, to wash and boil them, and distribute pieces of their Flesh to the People; and some of them are oblig'd to pray with the High Priest all the time that these things are a doing.

The Office of the secular Priests is various; for some of them are Readers, others Preachers, or Instructors of Youth, and others of them look after the Temple and Tabernacle, to see that all the Utensils belonging to them be kept in good order.

The regular Priests, as I have already told you, use to instruct Youth, and to preach; but more-
over,

over, they should live retir'd from the World, preserve Chastity, and continue in Celibacy; they should submit themselves to their Superiors, fast once a Week, and by all means improve in Vertue. But if once they be debauch'd, they do no longer observe the Rule deliver'd, as they believe, by their God, and their Ancestors.

And here it is to be noted, That these Regulars do not make such Vows as the Popish Monks do, for they only take the Vow of Celibacy; neither do they vow that so absolutely, but that they are still left at liberty (if they find they cannot refrain from Women) to leave the Monastery, and then to marry: But they make no Vows of a blind Obedience to their Superiors, of an affected Poverty and Humility, and of renouncing the Riches of this World. The only general Law of these Societies is this; Whosoever finds himself fit and disposed to embrace a retir'd kind of Life, provided he be pious, learned and sincere, whether he be rich or poor, is to be admitted into a Convent; and when he enters, he is to bring with him that part of his Father's Estate that belongs to him, and add it to the Revenues of the Convent. But if he be oblig'd, out of a desire of marrying, to leave it, then all the Goods he brought with him into the Convent are restor'd to him, and necessary Food and Raiment are *gratis* given him while he continued in it. But if he require any thing extraordinary over and above the common Allowance of the Convent, as some do, then this is to be furnished at his own proper charge; yet he is never permitted to go out of the bounds of the Convent until he leave it for good and all. If any one die in the Convent, he is to leave all his Goods to it; and while he lives in it, he is to obey his Superior in all things
which

which concern their Rules, but no farther: For if any Superior should command one of the Regulars to eat only Roots, while others fare deliciously, he may refuse to obey him: But this is a Case that has rarely happen'd.

Thus all Religious Rites and Ceremonies are administred by one High Priest, by some Sacrificators, and some that are subordinate to them, and by regular and secular Priests. But because all that has been hitherto said relates only to the Worship of their God, we shall now add something concerning the way of Worshipping the Sun, Moon and Stars, which are their ancient visible Deities.

C H A P. IX.

Concerning the Worship of the Sun, Moon and Stars.

Moreover, the God of *Formosa* said unto *Psalmanaazaar*, speak unto the People and say, It shall not be lawful for you on common days to invoke or worship me, but only the Sun, Moon, and Ten Stars, which I have appointed Governors to rule the World, and to provide all things necessary for you; and ye shall sacrifice the same Beasts to them as ye do to me, but none of your Infants shall be offered up in sacrifice to them, for this is my peculiar Worship: And after this manner ye shall worship and adore them.

In the Morning at the first Hour, at least on the common Days, ye shall rise up, and throw
Water

Water thrice upon your Head, and then ye shall ascend to the Roofs of your Houses, and there ye shall adore the Sun and Five Stars, and pray to them, not for any thing in particular, but only in general, that they would grant you such things as they know to be necessary for you, and return them thanks for the Favours ye have formerly receiv'd from them. And in the Night-time, at the first Hour, ye shall worship the Moon and the other Five Stars, after the same manner. For ye must know, that the Sun is the first and most excellent Creature which I have created to govern you, and to him I have given power of conferring Benefits upon you, according as you deserve well of me and him. The Moon I have plac'd in the next degree below him, and the Ten Stars likewise in their proper places, as being inferior to the other two. But if ye neglect to worship them, I have given them power not only to keep back the good things they can bestow, but also to do you mischief, by afflicting your Bodies with grievous Diseases, by destroying the Fruits of your Ground, and poysoning the Air with Pestilential Vapors: And therefore ye shall account it your daily Duty on the common Days to worship and adore them, after the manner afore-prescribed. Moreover, ye shall observe three Festivals in the Year, one to the honour of the Sun, another to the honour of the Moon, and a third to the honour of the Ten Stars. The first shall be in the first Week of the second Month called *Damen*, and shall last from the third until the ninth Day of the Week. The second shall be in the first Week of the fifth Month called *Dattibes*, and shall last from the third unto the ninth Day of the Week. The third shall be in the third Week of the eighth Month

Month called *Koriam*, and shall last from the fifth to the ninth Day of the Week.

Ye shall make choice of a Mountain on which ye shall build three Altars, one to the honour of the Sun, another to the honour of the Moon, and the third to the honour of the Ten Stars. Every City shall chuse such a Mountain to it self, in some place near adjoining, in which all the Citizens and Country-men shall meet together on the first and last Day of their Festival, and there ye shall sacrifice the same number of Beasts as ye do to me. Ye shall not eat of the Flesh of them, but consume it wholly in the Fire, and every one shall carry home with him part of the Ashes. During all these Festival Days ye shall not work at your ordinary Trades; but after the Sacrifice is ended, ye may use any lawful Recreation. The Sacrifice shall begin at the second Hour in the Morning, and shall last until the sixth: But at Night every Family shall worship on the top of their House, as they use to do on the common Days, the Sun, Moon and Stars, at least all of them together. On the Days between the first and last of the Festival, ye shall go to the Mountain, not to offer Sacrifice there, but for Adoration, and then ye shall sing and play upon Instruments of Musick. The High Priest shall take care to appoint other Priests to do Sacrifice to them: And these Priests shall have leave to keep two Wives and no more.

These Rules of Worship *Psalmanaazaar* delivered as from our God to the People; whereupon the Citizens of every City built three Altars upon a Mountain, after the fashion represented in the following Figure.

The Third Figure explained.

1. The Image of the Sun. 2. Two Pots of Incense, wherein Incense is burnt before the Sun on its Feast Days. 3. The top of the Altar. 4. The Altar. 5. The Holy Place in which the Beasts are slain. 6. The Place in which they are burnt. 7, and 8, 8. The Stone-wall wherewith it is encompass'd.

The Fourth Figure explain'd.

a. The Image of the Moon. b. Two Incense-pots smoking on the Festival Day. c. The top of the Altar. d. The Altar. e. The Holy Place wherein the Beasts are slain. f. The Place where they are burnt. g. g. The Wall that encompasses the Altar.

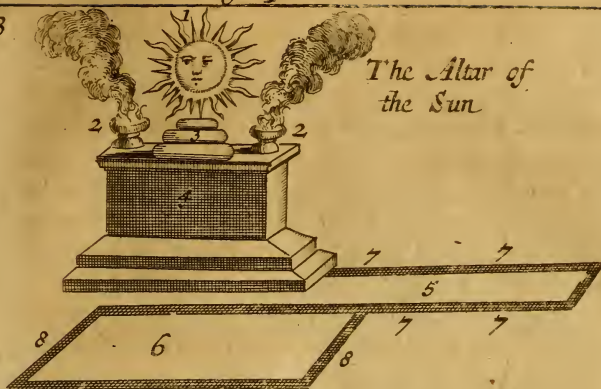
The Fifth Figure explain'd.

A. Dig. B. Dæmen. C. Analmen. D. Anioul. E. Dattibes. F. Dabes. G. Anaber. H. Nechem. I. Koriām. K. Turbam. which are the Names of the Stars that are ador'd. L. The top of the Altar. M. M. Two Incense-pots. N. The Altar. O. The Holy Place in which the Beasts are slain. P. The Place in which they are burnt. Q. Q. The Wall.

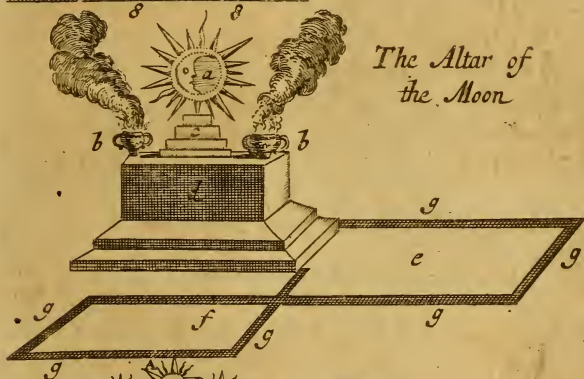
Let us suppose then that the Paper is the Mountain, on the top of it is built an Altar to the Sun, and in a Place a little below that is built one to the Moon, and in a Place yet lower there is one to the Ten Stars.

Thus the People did punctually obey the Commands of our God, and his Orders as to Religious Worship are strictly observ'd to this very Day.

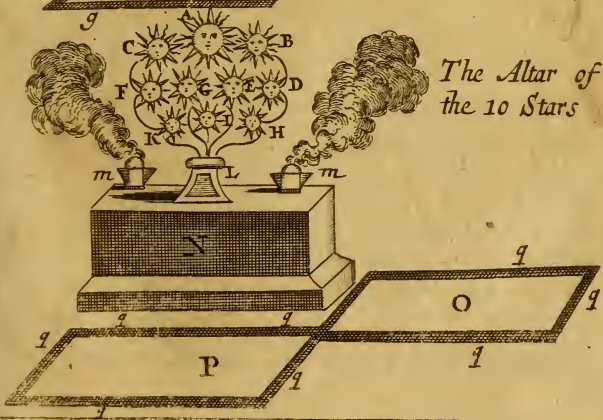
fig: 3



The Altar of the Sun



The Altar of the Moon



The Altar of the 10 Stars

C H A P. X.

Of the Postures of the Body in Adoring.

THE *Formosans* in adoring God, use various Postures of Body according to the several Parts of Religious Worship they are performing. [But whether the *Jarhabadiond* expressly mentions these Postures, or whether they have since been invented by the Priests, I cannot determin; however, commanded or not, they are as follow:]

1. When the *Jarhabadiond* is publicly read in their Temples, every one of them, at least if he be capable of doing it, bends a little the right Knee, and lifts up the right Hand towards Heaven. 2. When Thanks are given to God, then all of them fall prostrate on the Ground. 3. After the Thanksgiving, when they sing Songs or Hymns, they are to stand up with their Hands join'd together. 4. When Prayers are made for the sanctification of the Sacrifices, then every one bends the left Knee, and stretches out his Arms wide open. But when the *Victims* are a slaying, every one may sit upon the ground (for they have no Seats or Pews, such as you use here in *England*;) only the richer sort have a Cushion to sit on; while the Flesh is a boiling, every one stands with his Hands join'd together, looking towards the upper part of the Tabernacle. After the Flesh is boil'd, every one of the People takes a piece of the Flesh from the Priest and eats it, and what remains, the Priests keep for themselves.

When all these Ceremonies are ended, the Tabernacle is opened, and then every one for some time

time lies prostrate on the ground to adore ; and after they rise up, they may look upon their God, and if he appears in the shape of an Ox, or such-like tame Beast, then they leap for joy, because they believe that God is well-pleas'd with them : But if he appears in the shape of a Lion, then they think some great Crime has been committed, whereby God is much offended, and therefore they endeavour by new Sacrifices to appease him. After the Tabernacle is open'd and every one has ador'd, then there is a Sermon, and while that lasts, the People stand ; and after Sermon, there is a short Prayer, and then a Thanksgiving ; after which, the People bow down their Body, and touch the ground with the Fore-finger of their right Hand, and then depart.

When the Sun, Moon and Stars, are ador'd upon the Mountain, then they bend the right Knee, and hold up the right Hand toward Heaven ; when that Chapter of *Jarhabadiond* is read, wherein our God commands them to worship, the same Posture of Body is observ'd as in their Songs and Hymns, they stand with their Hands join'd together. In their Prayers, they bend the left Knee and stretch out their Arms. At their Thanksgiving the People stand, looking towards Heaven with their Arms extended and wide open ; and the same Posture they use on their common Days, when they worship the Sun and the five Stars : But at Night, when they worship the Moon and the five Stars, they stand with their Hands join'd together. And this is all that is remarkable, as to the several Postures of the Body they use in their Religious Worship.

C H A P. XI.

*Of the Ceremonies that are observ'd at
the Birth of Children.*

BY the Command of our God, the following Ceremonies are observ'd at the Birth of Children. 1st, When the Mother feels the time of Birth approaching, she ought to offer Sacrifices to the Ten Stars, more or less precious according to her Ability. After she is brought to Bed of a Child, she is to keep the Infant until the first Day of the Week, and on that Day she is to wash her self and the Infant, and go unto the Temple with her Husband, and to carry the Infant with her, and there to offer a Sacrifice to our God; but if she is too weak to go, (as it frequently happens,) then one of the other Wives, or some other Woman, (if the Husband has but one Wife) goes and offers Sacrifice in her Name: Then Prayers are made for the Infant, and Thanks are return'd for her safe Delivery: Then the Mother and Father do solemnly promise, that they shall be ready to deliver up the Child (if it be a Son, and not the First-born,) to be sacrific'd to the Honour of God, whensoever it shall be call'd for. Then a small Fire being kindled of Straw, the chief Sacrificator takes the Child, and makes it pass through the Flame twelve times; after which there comes another Priest; and anoints the Child's Skin with Oil. All these things being ended, the Mother takes the Child, and the Priest having read the Thanksgiving, she returns home with it; where it is usual upon such occasions,

for the Father and Mother to make an Entertainment for their Kindred, Friends, and some of the Priests.

When the Child arrives at nine Years of Age, then the Child is to go on a Festival Day unto the Temple with its Father and Mother, and there to make a Vow unto God, that since he was pleas'd not to desire him for a Sacrifice, he will faithfully observe whatsoever is commanded him in *Jarhabadiond*: And the Father and Mother do promise on their part, that they will do whatever lies in their power for the Honour of God. And then the Priest reads a Prayer and Thanksgiving, and they all return home. The first Ceremony is call'd *Abdalain*, or the Purification; the second is call'd *Blado*, or the Vow.

But here it is to be noted, That tho' we use this Ceremony of Purification, yet we do it not upon the account of any Original Sin in the Infant, which we are altogether ignorant of: And yet because our God has commanded this Purification to be us'd, some of them believe that it is for the Corruption of our Nature; and others that it is for the Sins of our Ancestors, and chiefly of our Father and Mother: For we think that God created this World in time, and made it as populous the first Day as we see it now: But we believe that God did not create Mankind in the same corrupt State in which it now is, but that Men by degrees corrupted themselves; and that they do daily more and more degenerate from their Primitive State, as we find too plainly by experience. This is no Article of our Faith, but only the Opinion of some concerning the Creation of the World, and the State of the first Men created by God: But our Scripture makes no mention of these things.

This

This is all that I can remember concerning Religion commanded by the *Farhabadiond*; from whence the Reader may easily observe, that it contains no moral Precepts, only Rules and Directions for Rites and Ceremonies.

When the Priest hath read the Book, he closeth it, and saith, Whosoever shall willingly or carelessly contemn or transgress one of these Commands shall be burn'd alive, *i. e.* according to our Language, *Fire shall be his Death*. But whether these words are in the *Farhabadiond*, or an addition of *Ches Bonzo*, I cannot tell: Yet this I am certain of, that if a Man transgresseth but one Law (if he is not subtil or rich enough to redeem himself with Money,) the Priest carrieth him before the Great Sacrificator, and he before the High Priest, who sends him as a Criminal to the Vice-Roy, commanding him to sentence the Man to be burn'd alive; and the Vice Roy is oblig'd to do it.

CHAP. XII.

Of our Marriage, or Groutacho.

SINCE our God requires the Hearts of so many young Boys to be offered up in Sacrifice, therefore lest the whole Race of Mankind should by degrees be extirpated, he has permitted the Men, at least those of the Laity, to keep more Wives than one; [if they can in *English* be properly call'd Wives; for here by Wife, you mean an Equal almost in the Government of the Family, but we esteem them as Slaves.] And so some

of them have 3, 4, 5, 6, or more Wives, every one according to his Estate, whereby he is able to maintain a greater or lesser number; but if any one takes more Wives than his Means will maintain, he is to be beheaded: And therefore to prevent this, before any one marries a Wife, he is to be examin'd whether he has sufficient Means to maintain her: Thus they may have many Wives, that they may beget many Children every Year; of whom, some of the Sons are sacrific'd, but the Daughters are generally preserv'd for Matrimony, as will appear more fully hereafter.

In the mean time this is well worthy to be observ'd, that neither the Brother can marry his Sister, nor the Brother's Son his Uncle's Daughter, nor an Uncle his Niece; all Marriage within these three degrees of Consanguinity (but not within the other degrees) being so absolutely forbidden, that the High Priest himself cannot dispense with it. Whenever therefore a Man intends to take a Wife, (tho' he has one or more before) he must first agree with the Father; and for this purpose he chuseth a grave Friend, who understands such Matters, to propose it to the Father, and to inform him of what Family and Estate the Man is who desires to marry his Daughter: The Father always receives the Matchmaker kindly, treats him with a Pipe of the best Tobacco, and various Liquors, yet doth not agree nor give a Denial that Day, but defers it to the next, or the Day after, taking time to consider of it, and perhaps to consult his Wife and Daughter: After due consideration, he sends the Lover word by his Friend, that he gives his consent; and that is sufficient, for he must be obey'd. But before he is married, he is to make known his

his design to the Sacrificator, who is to enquire whether he has sufficient means to maintain this Wife he intends to marry: And if he has, then all the Friends and Relations are call'd together, and the Bridegroom and Bride come along with them to the Gate of the Temple, where they are met by a Priest, or the chief Sacrificator, who asks them what they desire to have done? To which the Bridegroom and Bride answer, they desire to be joyn'd together in Matrimony; after which answer they are permitted to enter into the Temple. The reason why they are thus interrogated before their admission is this, because no Man may enter into the Temple with any Woman but his Wife, except at the time when he is to be married. Being thus introduced into the Temple in order to their Marriage, which is always to be celebrated on a simple Festival-Day, *viz.* On the 2d Day of the Month, or any other Day, except the first and last Days of the Great Festivals. They are first to say their Prayers, and then to offer Sacrifice; after which the Husband promises to be faithful to his Wife, *i. e.* 'That he will know no other Woman besides those 'to whom he is joyn'd in Matrimony, that he 'will exercise no Tyranny over this Woman, nor 'do any thing to her contrary to the Law of Nature, of God, or of Man, &c. Likewise the Wife promises to be faithful to her Husband, 'that she will know no other Man besides him, 'that she will be obedient to him in all things, &c. Then they are both to swear before their God, the Sun, Moon and Stars, that they will faithfully keep this Promise, and to imprecate the Divine Vengeance if they shall break this solemn Vow. Then the Priest makes them promise that they shall willingly give their Chil-

dren to be sacrificed whensoever God requires them, and wish themselves accursed if they do not : Afterwards the Priest pronounceth the conclusion of the Marriage in these words ; first to the Husband ; *Man, upon the promise thou hast made before God, the Sun, Moon and Stars, that thou wilt keep the Laws and Conditions of Marriage, I give thee this Day a perpetual power over thy Wife, even of Life and Death.* And then he speaks to the Wife, and says, *Woman, I give thee this Day a Master to Govern and Command thee ; and I do enjoin and command thee, upon the Promises thou hast made to God, the Sun, Moon and Stars, to obey and observe him as much as lyeth in thy power.* Then Prayers are said for them ; after which the Husband thanks and pays the Priest, and they return home with all their Company ; at which time it is customary to make a great Feast for them, according to the Estate of the Bridegroom. These things concern the Ceremony of Marrying, but as to other things relating to a married State, they shall be mention'd in their proper places.

C H A P. XIII.

Of the Ceremonies towards the Dead.

THE same Ceremonies are observ'd towards every one that is dead, whether it be a Man or a Woman.

In the first place, many Prayers are put up and Sacrifices offer'd for the sick Person : But after
Death,

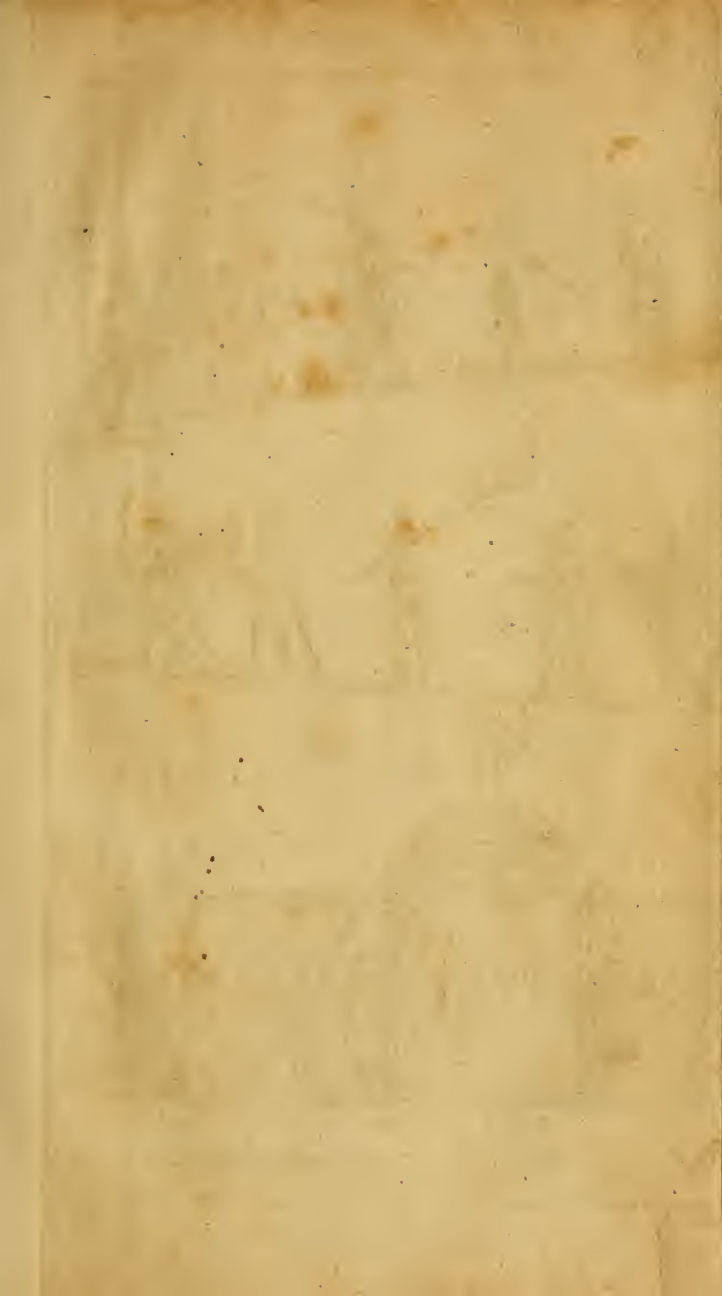


fig. 4.

The Funeral, or Way of Burning the Dead Bodies



Death, the dead Body is to be kept 32 Hours, and to be anointed with Oyl, whether it be to be burnt by Day or by Night. After this, a little while before the Hour wherein it is to be burn'd, all the Friends and Relations of the deceas'd are sent for, and in their presence the dead Body is plac'd in a Coffin, which Coffin is plac'd upon a Table; and then all the Company that had been invited, sit down at this Table, which is furnish'd with all sorts of Meat, of which they eat freely. At last, when the Hour is come that the Body must be carried away to the place of Burial, then come the Priests both Regular and Secular, and the players upon Musi-cal Instruments, and the Mourners, *i. e.* those who act the part of Mourners for Money: And all these being come, the Coffin is laid upon a Litter carried by two Elephants: All which may be better understood by the Figure here annex'd. But it is to be remark'd, that in the Description we have given of the Funeral Rites, we suppose the Person deceas'd to dye Rich; for as to others, the Poorer they are, the fewer Ceremonies are observ'd at their Funeral. Supposing therefore that the Person deceas'd was Rich, after all the afore said Ceremonies are ended, which are to be observ'd at home, then all the Company which ought to be present at the Funerals, meet together in the House of the deceas'd, and having plac'd the dead Body in a Litter, they walk from the House to the place where the Body is burn'd in this order: First, One of the Officers of the City leads the Van, carrying the Banner of the deceas'd; then follow several players upon Instruments making a doleful noise: After them (if the Person deceas'd be a Nobleman, but not else) follow the Soldiers who are to guard the

Body, whereof some are arm'd with Lances, some with Bows and Arrows, and others walk with naked Swords in their Hands : After them follow the Regulars, before whom goes the Officer of the Convent, carrying the Arms of God and of the Abby ; after him follow the Monks, and last of all comes the Abbot. After them come the Secular Priests, and before them the Officer of the Parish walks, carrying the Ensigns of God and of the Temple ; then come all the common Priests, and after them the Sacrificator of the Sun, and then of the Moon and of the ten Stars ; after them come the Sacrificators of our God, and last of all the Chief Sacrificator with his Servants attending him : As to the High Priest, he never uses to be present at any Funeral, but when a King or a Vice-Roy are dead ; and then come the Chariots full of Beasts for Sacrifice, which are carried by Elephants or Camels : After them come the Mourners, who walk before the dead Body, which is carried in a black Litter like yours (saving that the middle is rais'd up to a point like the top of a Turret) by two Elephants, the first whereof, that which goes before the Corps, is cover'd all over with black Cloth, so that nothing of it is to be seen but the Head ; and on the Cloth are fasten'd the Coats of Arms of all the Ancestors of the deceas'd, as of his Parents, Grand-Fathers, and Great-Grand-Fathers, &c. all which are distinctly plac'd ; these Arms are only the Pictures of Birds, Beasts, &c. painted on Silk or Paper to distinguish Families. And lastly, after the Litter, follow first the Parents and Kindred, and then the Friends of the deceas'd. Now, when all this Company is come to the place where the dead Body is to be burn'd, then the Priests Regular and Secular are to pray
for

for the purification of the Sacrifices : After this, the Beasts are slain, and burn'd upon an Altar which is built there upon this occasion, and the Ashes of the burn'd Sacrifices are thrown upon the pile of Wood, in which the dead Body is to be burn'd ; and after the Coffin containing the dead Body is plac'd upon the Pile, the fire is put to it, which burns till all is consum'd to Ashes, and then the Ashes are buried in a place under Ground, near the place where the pile of Wood stood. And thus the whole Ceremony is ended, and all the Company having saluted one another return home. All this you may clearly see in the Figure here annexed.

C H A P. XIV.

Of our Opinion concerning the State of Souls after Death.

SINCE our Scripture, or the Book which they call *Jarhabadiond*, promises great Happiness after this Life, to those who have liv'd according to the Natural, Divine and Humane Laws, but says nothing expressly of the State of Souls after Death, hence we are divided into various Opinions about it. The Transmigration of Souls is generally believed by all of them, which appears to have been the common and ancient Opinion of almost all *Pagans* ; but as to the manner of this Transmigration we differ : For some believe that the Soul after Death passes into the Body of some Beast, either wild or tame ; some that it passes
into

into the Body of another Man, either Poor or Rich, Happy or Miserable, according to its behaviour in the former Body, good or bad, and so it continues to pass out of the Body of one Beast into another, or of one Man into another, in endless Circuits of Happiness and Misery. Others have more sublime Notions of a departed Soul ; for they believe that the Soul which is to be rewarded with Happiness after this Life, shall at last be transform'd into a Star, and then being plac'd in Heaven, it shall enjoy all imaginable Happiness, which will consist in the Vision and Fruition of our God, and of all the most delightful Pleasures that can be wished or imagined. But because the Sins of such a Soul design'd for this Happiness, which have been committed in this Life, are not always fully and perfectly blotted out before Death, but only cover'd by the Sacrifices that have been offer'd for them ; therefore they appoint a certain place, in which the Soul, before it arrives at this Happiness, may do penance for its Sins, which place they think to be the Bodies of some Beasts : And for this reason they believe that God forbids the use of these Beasts for Food, and will not suffer them to be killed, but only for Sacrifices, *viz.* Oxen, Rams, Elephants, Harts, Goats, Doves, Dogs, Horses, Camels, &c. All which Beasts are forbidden to be slain by any one, but only for Sacrifices ; and if any of them dye of themselves, then they are buried after their Death, lest they should be devour'd by wild Beasts. They believe therefore, that these Souls design'd for Happiness, shall remain in the Bodies of Beasts, until they have done Penance for the sins committed in their former Bodies : But after such a Beast dies of it self, or is offer'd in sacrifice to our God, then they

they believe that the Soul which was in it shall be transformed into a Star in Heaven, where it shall enjoy eternal Happiness.

But this last Opinion (which is generally receiv'd by the *Formosans*) only relates to the Soul of a Man : For they believe that a Woman's Soul (as I already have told you) cannot attain eternal rest, till it has inform'd the Body of a Man ; some indeed think if it animates but the Body of a tame Male Beast, it is sufficient to acquire as great Happiness as it is capable of. This notion was started quickly after the Establishment of Religion in *Formosa*, and then the Priests had hot disputes about it : Some asserting that the Souls of Women were the Souls of wicked Men departed, and that they perform their Penance in the Bodies of Women, as others affirm'd they did in wild Beasts (as I shall mention hereafter :) But this Opinion was found so absurd and unreasonable, that it was soon rejected.

First, Because it supposeth all Men to be wicked, for it is believed that the numbers of Males and Females are equal.

2dly, If this were true, then the first Woman was not created till after the death of the first Man : Some also maintain, that the Souls of Women were no more Immortal than the Souls of Brutes.

And, *lastly*, others argued that a Woman was unworthy to worship in any sort either God or the Planets.

These Opinions sprung, *First*, From the little esteem we have for Women.

2dly, From God's appearing always in the shape of a male Beast.

3dly, Because all the Commands and Promises in the *Jarhabadiond* were given and made to the Men only.

4thly, Because all female Children must be purified by passing thro' the four Elements, whenever necessity compels us to sacrifice them. Yet at the same time some of the disputants had more sense and charity ; and these contended for the Salvation of Women, for (said they) tho' the Woman be not so noble and pure a Creature as Man, yet since it has the same rational Faculties with him, she is capable of the same Happiness. But this Opinion, tho' very well grounded, was ridicul'd by the other Parties ; so at last they agreed upon a *medium* between these extremes, and concluded that a Woman might be saved, if her Soul inform'd the Body of a Man, or a tame male Beast ; and that Prayers and Sacrifices made for it, could shorten the time of Penance in that Body, and translate it to Felicity. And thus an end was put to these violent Disputes.

But all this seems an invention of our Priests, because they reap great Gain by it ; for, when any one dyeth, the Relations of the deceas'd are to pay them a large Sum of Money (more or less, according to their Quality) which they promise to convey to the Soul under Penance, for they persuade the People that the Souls under Penance stand in need of Money, which none know how to transmit but themselves ; and besides they receive as much Money for the Prayers and Sacrifices, that are offer'd for these Souls while they continue in a State of Penance : Nay, their impudence reacheth farther yet, for they will borrow a large Sum of Money of a rich Man, and promise to repay it to his Soul after Death.





I Simon
Sculp.

The Idol of the DEVIL

As for the damn'd Souls, they determine nothing for a certain truth, but are divided into various Opinions. For some think that these Souls shall inform the Bodies of evil Beasts, as they call Lions, Wolves, Tigers, Apes, Cats, Swine, Serpents, and such like. Others believe that they are annihilated, after they depart out of the Body : But the common Opinion is, that they wander eternally in the Air, and that God creates in them such a Pain for the loss of their Happiness, and such a Shame for the Sins they have committed, as fills them with a Grief too great for Human Nature to bear. And these damn'd Souls we believe to be what here in *Europe* you call Devils, and there we call *os Paganos*: And therefore we offer Sacrifices to these evil Spirits, because we believe that these Sacrifices give them some ease of their Pain, and so hinder them from doing us any mischief; as I shall shew more fully in the next Chapter.

C H A P. XV.

Of Worshipping Devils.

THO' the *Farhabadiond* tells us, that the original *Formosans* worship'd the Devil, as well as the Sun, Moon and Stars, yet that Book doth not command, or so much as countenance such Practice; however, the Islanders long since renewed the Worship of Devils after the same manner as Tradition tells them their Ancestors did. The reason for it (as we believe to this day,) was as followeth, *viz.* After the Religion
of

of the *Jarhabadiond* was establish'd thro' the whole Isle of *Formosa*, the Devils continued to do the People much mischief by Earthquakes, Wind, Hail, Rain, Storms, &c. but they were forbidden to beg any Deliverance or Temporal Blessing of God, or to ask any particular Blessing of the Sun, Moon and Stars; in this necessity they went to the Priests, who (after due preparation) consulted their God; and being return'd, they told the People that God did permit them to appease the Evil Spirits by Prayers and Sacrifices: Then an Altar (after the Form of that of the Sun,) was presently built, with the Devil's Image upon it; and whenever any of the Afflictions above-mentioned fall upon us, we first burn Fruits and spirituous Liquors before this Idol, and, if that doth not appease him, the next morning we sacrifice Beasts to him; but, if Beasts will not do, the third Day we sacrifice two or three Children only, and those of the meanest of the People; yet it generally happens, that the Earthquake or Tempest, &c. ceaseth before the third Day; so that Children are seldom sacrific'd to the Devil.

Every Precinct has one of these Idols, which must be placed in a Wood or Wilderness, tho' it be many Miles from the said Precinct.

These Idols differ in their Form and Magnitude, according to the Fancy of the Statuaries; but they are all wonderful and horrible Figures, with terrible Heads and frightful Faces, and the whole Images cover'd with Horns, Dragons, Serpents, Toads, and the like. In short, the Makers use all their Art to cause Admiration, Surprise and Astonishment: And indeed, some of these Idols are so terrible, that formerly many Women with Child miscarried at the sight of them,

them, which occasion'd an Order from the Priests that no Great-bellied Woman should come near these Idols. But to give you a clearer Idea of them, I have added the following Figure.

'Tis easie to perceive the Reason, why the Priests would persuade us that all Calamities are caus'd by angry Devils; for the Priests themselves furnish the Sacrifices of Fruits, Liquors, Beasts, and perhaps a poor Child or two, which they buy upon such Occasions; but when these Afflictions cease, the Precinct must recompence the Priests; and thus he always gets ten times the value he spent in Sacrifices.

C H A P. XVI.

Of the Priestly Garments.

THE Priests were formerly left at their liberty to wear any kind of Garments, provided they were such as would distinguish them from the Laity: But now they have different kinds of Garments, every one according to their several Offices; which Custom is never to be alter'd. What these Garments are, may appear by the following Description.

The High Priest has a Sky-colour'd Mitre, the lower part of which is shap'd like a Crown, and is plac'd upon a Bonnet; the Hair of his Head is short, and his Beard long; he wears a little Cloak of a Sky-colour, which is round before, tapering behind, and reaches down only to the Elbow. He wears also a long Cloak like a Gown, which hath Sleeves open in the middle thro'

which

which he puts his Arms, and that also is of a Sky-colour. Under this Cloak there is a Cloth of a Violet-colour, which hangs down before and behind, and also a white Tunick. His Stockins are such as are commonly worn, but he has no Breeches. He wears shoes like *Sandals*, such as are commonly us'd by the *Capuchines* in the *Romish* Church. He carries an Iron-Rod in his Hand, being a Cubit long, having a round Head on which his Coat of Arms is engraven.

The chief Sacrificator has also a Mitre upon his Bonnet, but no Shape of a Crown, and from the round part of the Bonnet there hangs a Cloth which reaches down to the ground: He has also a long Gown which is tied about with a Girdle. The Mitre is of a Sky-colour, signifying his Dignity, and the Bonnet of a Red-colour, signifying his Office of Sacrificator. The Cloth which hangs down from his Bonnet is of a Sky-colour, and his Gown is Red: He always carries a Sword in his Hand, in-token of his bloody Office: His Shoes and Stockens are like those of the High Priest, and his Girdle is usually White.

The common Sacrificator of our God, has a sharp-pointed Bonnet of a Red-colour, bending a little downward behind: He wears a Cloak like that of a High Priest, but of a Red-colour, and it is so short before, that it covers only the Knee; but behind, it hangs down to the ground: He has also a Red Gown under his Cloak.

The Sacrificators of the Sun, Moon and Ten Stars, have the same Garments, but of a different Colour. The Sacrificator of the Sun, has a white Bonnet with the Figure of the Sun on the top of it: He wears also a red Cloak and a white Tunick. The Sacrificator of the Moon has a white Bonnet, and the Figure of the Moon for distincti-

on upon the top of it, a white Cloak and a red Gown. The Sacrificator of the Ten Stars, has the Figure of them upon a white Bonnet, and behind, there is a short pièce of Cloth hanging down from the Bonnet; he wears a red Cloak with a white Sleeve, and a white Tunick. All Sacrificators carry a Sword in their Hand.

The common Priests have a kind of a Bonnet, upon which there is a short Mitre, shorter behind than before: They wear a long Gown of a white colour, whose Sleeves are long and broad; they do not tye their Gown with a Girdle, but they have a short Tunick under it made of Cotton.

The Officers or Servants belonging to the Temples, have also a Habit distinct from the Laity, for they wear a Bonnet different from the common People, a black Gown, and a black Rod about a Cubit long; and at all the common Meetings they carry the Arms of the Parish; and of Religion, like a Banner.

The Regular Priests wear the like Garments with the Secular, but they are of a different colour, according to their several Abbies. They have a sharp-pointed Cowle upon their Head; they shave the Hair of their Head often, but never their Beard: They have a long Tunick, and over it a short one, but both of them are close: The Sleeve of their upper Gown, which is short, but large, usually hangs down low. Their Stockens and Shoes are like those of other Priests. Their Superior, at publick Meetings, has a Mitre upon his Head, and his Cowle hangs down behind: Besides, he has a little short Cloak, like that of the High Priest's, but it is of a Violet-colour; and a Violet-colour'd Cloth hanging down before and behind, and a long Tunick of a white-

F

colour;

colour ; and lastly, a long Cloak between the Tunick and the little Cloak, which usually is of divers colours : He wears a long Beard, but short Hair on his Head ; he carries an Iron-rod in his Hand like the High Priest ; his Shoes and Breeches are like the rest of the Regulars : But when he is in the Abby, he wears the same kind of Cloaths as the other *Monks*.

The Servants of the Abby are cloath'd after the same manner, as the Servants of the Temple, except the Bonnet, which is like that the Hospital-Boys wear in *London* ; their other Garments are distinguish'd only by their Colours. And this is all that occurs to me at present, as to their Habits and Religion.

All which Habits may be seen in the Figure of their Funerals, where all these Habits of the Priests are exactly represented.

If it be ask'd, How is it possible for me to remember and describe so many different Habits ? I reply, 'Tis as easie for me to do this, as 'tis for a Native of *Rome*, or any other Popish Country, to enumerate and paint the various Orders and Habits of Monks and Friars : The Reason is plain ; for we have had the Objects daily before our Eyes ever since we were born, and they will scarce ever be blotted out of our Minds as long as we live.

C H A P. XVII.

Concerning their Manners and Customs.

TIS certain that the *Formosans* are not so corrupt as People are in other places; and the reason is, because they are strictly oblig'd to observe the Laws of their Policy and Religion under severe Penalties, so that none dare violate them, being restrain'd by the dread of their Penalties, which are certainly and impartially executed.

They have divers Customs which will please some, and displease others: For first, 'tis customary with them to adore the Emperor as a God: He never sets his Foot upon the ground, nor suffers the Sun to shine upon his Face. None but Noblemen are admitted to visit him, and even then he lyeth upon a Bed made like a Throne, with a thick Gauze Curtain between him and his Noble Visitants; the inferior People are not permitted to see him except, at great Festivals, and then he shews himself to them all; but first they bend their Knees, and fall prostrate on the Ground, and adore him; after they have done this, they may rise and look upon him.

They salute the Kings by bending their Knees, joining their Hands, and bowing their Heads; they salute the Vice-Roys also by bending one Knee, (*viz.* the left, if he be the Vice-Roy of a foreign King, and the right, if he be Vice-Roy of their own King,) and also by carrying the right Hand from the Head down to the ground.

They salute an High Priest as they do a King, and the chief Sacrificators as they do Vice-Roys. The Noblemen and Priests are saluted by carrying the Hand from the Head down to the Shoe, and by bowing the Head. One Friend salutes another by taking him by both Hands, and kissing them. A Superior does not salute an Inferior; but by a nod of the Head he signifies that he has seen him saluting him. Servants salute their Masters, by carrying their Hand from their Mouths down to the ground, and falling prostrate on their Faces. Wives do salute, and are saluted after the same manner as their Husbands. Whensoever Men of equal Quality meet, the lesser Number salute the greater: For instance, if two or three Men enter a Room where are four or five of the same Quality, the two or three pay their Respects to the four or five, without any return of the Salute: The Presence of Women makes no alteration in this custom; for if one Man was in a place with 500 Women, and but two Men should by accident come in, the one Man and all the Women are obliged to salute the new comers, by carrying the right Hand from the right side of the Head to the left Foot; but if the number of Men be equal, so is the Salutation also. In speaking to Noblemen, they use not any particular distinct Language as the *Chinese* do, nor any Circumlocutions, or different way of Construction from what is us'd to inferior Persons, but calling them by their Title; and in speaking to them, and even to the Emperor himself, they make use of the second Person of the singular Number: And this is the customary way of speaking to Great Men, which is observ'd in all *Japan*.

No Conversation is allow'd between any Man and other Man's Wife, nor between a Batchelor and a Maid, but in the greatest Feasts and Diversions every one keeps among those of their own Family, the Wives with their own Husband, the Sons and Daughters with their Father and Mother; for if any Man should see one Man with another's Wife, or a Maid with a Batchelor that is a Stranger, he would certainly account them Adulterers or Fornicators.

Supposing that a Man has six Wives, each Wife has a private Chamber for her self, in which she is shut up with her own Sons and Daughters, and takes pains in some kind of work; and when the hour of Dinner or Supper comes, the Husband gives the Keys of the Doors to a Servant, who unlocks, but doth not open the Doors; he only gives notice what time of the Day it is; and then they come out of their Chambers into their Parlour, where they are to eat. After Dinner they may walk for some time with him in the Garden, and then every one of them returns to her own Chamber again; and the Servant shuts all the Doors, and brings the Keys to his Master. Sometimes indeed they are allow'd to meet, and drink together, such Liquors as *Thea, Chila, &c.* As soon as the hour of Supper is come, then a Servant goes and calls them all, as before. After Supper they walk, divert themselves with Dancing, Singing, or telling old Stories, or any such-like Recreation; but always in the presence of their Husband, or at least never without his consent. At last, at the third hour of the Night, (which is the ninth hour here in *England*,) every one of them goes to her own Chamber, and the Husband sends for one of them whom he has a mind to lye with that Night: In the Day-

time he sometimes visits one of them, sometimes another, according to his fancy. This kind of Life is sweet and pleasant enough ; but if the Husband begins to love one Wife more than another, then arise Envy and Emulation against that Woman ; and hence Strife and Discord is spread thro' the whole Family, if he doth not prevent it by severely correcting the Offenders : But when the Husband is civil and discreet, and imparts to each of them an equal share of his Good-will and Friendship, then all the Wives endeavour to please him in all things, and the House is like a Paradise, by their good Agreement, and dutiful care of their Husband.

In the Chapter of Laws and Marriage, I have told you, that the Husband hath power of Life and Death over his Wife, whensoever she is guilty of the Crimes before-mention'd ; yet this Law or Custom is in it self so little agreeable to Reason, and so much liable to Abuses, that I cannot commend it. 'Tis true, many reasonable Laws have some inconveniences attending them ; but this Law has no other ground but to keep our Wives not only in respectful Obedience, but slavish Submission ; and 'tis in the Husband's power most tyrannically to abuse it : For tho' the Husband cannot kill his Wife without affirming her guilty of a Crime worthy of Death, yet since his Affirmation is sufficient (without any witness) to make her a Criminal, passionate barbarous Men, or those who have more Wives than they can maintain, will sometimes falsely accuse, and put to Death their innocent Wives.

Whether the Wife has committed a capital Offence, or no, if the Husband has a mind to kill her, he generally takes this method ; 1st, He imprisons her in his own House as long as he pleaseth ;

pleaseth ; 2dly, A little before the time when he is resolv'd to put her to Death, he invites all her Relations to dine, smoak, or drink with him ; they never fail coming at the appointed hour ; when they are all set, he sends for all his Wives, except the Offender, whose Relations then guess at the reason of the Invitation, tho' perhaps he tells them not till they have sociably eat, drank, and smoak'd an hour or two, and then he speaks to this Effect, *viz.* " I have found this my Wife, " and your Kinswoman, guilty of such a Crime, " for which she is worthy of Death, and I intend to punish her accordingly.

The Relations take for granted what he says, and never insist upon farther proof: They perhaps intercede for her, and intreat her Husband in these, or the like words, *viz.* " She has indeed deserv'd Death, but we are all subject " to Failings, and if you vouchsafe to pardon " her now, we doubt not but she will be a most " loving, faithful, and obedient Wife for the " future ; yet if you are resolv'd to kill her, " you are absolute Master, and may do with " her as you please. If these and the like Intercessions do not prevail, then he sends two or three Slaves to fetch her ; and before all the Relations he again accuseth her, and tells her and them what Death she shall die.

[However, let me here inform the Reader, that if the Wife can bring good and positive Evidence of her Innocence, her Relations will not only hinder the false accusing Husband from putting his villainous Intentions in execution, but will see that the same Punishment he design'd for her, be inflicted upon himself, as the Law requires ; but alas ! be she never so innocent, if she cannot beyond all contradiction prove her

self so, she had better patiently submit to the unjust Sentence; for her too weak Defence will but bring a tyrannical lingering Death, in comparison of which the former would be accounted Mercy.]

Thus all hopes of Pardon being past, and the last Minutes of Life expiring, she takes her final Farewel of her Relations, kneels down and prays; and deplores her miserable state; and at last, patiently submits her Head to her Husband's Sword or Cimitar, with which at a stroke he usually separates it from the Body: Sometimes with fiery Indignation he strikes her into the Breast with a Dagger; and sometimes, to shew his Resentment, he will take her Heart out hastily, and eat it before the Relations. The Tragedy being ended, they return home; and her Body is as honourably buried as if she had died a natural Death.

When the Women of *England* read this, they cannot surely but rejoice, and praise God, and thank their Husbands for the Liberty and Happiness they enjoy; they cannot surely but commiserate the Women of *Formosa*, who are forc'd to be patient under such Slavery. The general time of Women being married, (which is between the tenth and fifteenth Years of their Age,) shews that the Men have a tyrannical Design upon them; for then they are more tender and flexible, may with more ease be brought to comply with the absolute Husband. There is indeed another reason why we marry the Virgins as young as possible, viz. Should the King, Vice-Roy, or General see them, and be charm'd with their Beauty or Conversation, the Fathers are desir'd; or rather commanded to send them to the King, &c. who must be obey'd: He keeps them

as long as he pleases, and when he is weary he returns them to their Fathers. No Man will marry one of these Deflower'd Virgins, but generally they are Whores for Strangers.

The Married Women employ themselves (in their Apartments, or Chambers of Confinement,) in Painting, Drawing, Working with the Needle, in making Fans and Screens, &c. which they sell to their Husbands, for *Thea*, *Chila*, *Tobacco*, &c. Those that have Children, spend much of their time in teaching them to Read and Write, and in instructing them in the Principles of Religion and good Manners: And tho' the Wives of Men of Quality have many Servants, yet the Mothers always instruct their Children. Every Wife has generally a little Garden belonging to her Apartment. *Europeans* would wonder to see with what submission these Wives receive their Husband's Orders, and how readily they put them in execution. Lastly, How much they stand in awe of, and how greatly they reverence their Husbands, nothing but Experience can demonstrate: So that if *England* be truly call'd *the Paradise of Women*, *Formosa* may justly be nam'd *the Paradise of Men and Hell of Women*.

This Prerogative is granted to the first Wife above all the rest, that she is to take care of the Family, and is not so much subject to the Husband as others are; for the other Wives cannot go out of the House, unless the Husband be with them; but the first Wife may, asking his leave. Besides, her first Son is never to be sacrific'd, but is the Heir of the Family; and when the Husband dies, the first Wife governs the Family, and the rest are subject to her. And this Custom prevails also among the *Japanners*, but with this difference; That the *Japan* Women after the Death
of

of their Husbands may marry again, but the *Formosan* cannot; the former receives some Portion of their Father's Estate, but the latter do not.

When any Man has a mind to marry a Maid, he must first acquaint her Father and Mother with his design, and discover to them what Estate he has, &c. And if the Father and Mother consent to give him their Daughter in Marriage, then he is permitted to speak to the Daughter, but never before: Neither then is he allow'd to converse with her in private, but only in the presence of the Father or Mother, or one of her Kindred: And if the Daughter consent, then the Father and Mother present him with some Gift of small Value, as a Ring, some Clothes, or the like, but they give him no Portion with her.

The first-born Son of the first Wife, as has been already noted, is not to be sacrific'd, and is the Heir of the Family: Now the right of Inheritance is this, he receives one half of the Estate after the Father's Death; but the Brethren divide the other half among them: And if any one of them will marry before the Death of his Father, then he brings his Wife home to his Father's House; and when the old Man dyeth, and the Estate is divided, then he takes his Portion, and he, his Wife, Children, and Servants live separately from the rest of the Brethren: In *Japan* it is not so, for if a Man marrieth whilst his Father is alive, his Wife stays at her own Father's, and there he goes to her as often as he pleaseth.

But if a Father dyes without any Heirs-male, then the Emperor seizeth one half of his Estate, and the other is distributed equally amongst his Daughters: But if a Man dyes Childless, then the Emperor has one half, and the other is divided between the King and Viceroy.

If a Father out-lives the eldest Son of his first Wife, he can transfer the right of Inheritance to her second Son, &c. paying to the Emperor a sum of Money answerable to his quality ; but supposing he out-lives all his Sons by his first Wife, or that he never had a Son by her, yet for Money still in proportion he may be allow'd to make any one of his other Sons his Heir, whose Mother always after has the authority of the first Wife, and the first Wife takes the place of the other who is dignify'd by the adoption of her Son, and he always (as if he had been the first-born) bears the Character and Name of his Father.

The custom of offering Whores to Strangers we have from the *Japannese*. They live in one House, called *Knognokorskaa*, or House of Whores, and the Emperor allows them all things convenient ; they are regularly govern'd and attended, and Strangers pay a certain price for every Hour or Day they stay with them ; which Money is by appointed Officers convey'd into the Emperor's Treasury.

Some of these Whores I have told you are the cast-off Mistresses of the Emperor, King, Viceroy, or General ; but these are but few in comparison to the vast numbers of penniless Maids (whose Brothers have divided the paternal Estate amongst themselves) which are sent to the *Knognokorskaa*. For when a Man dyes, and his Sons have divided his Substance, the poor unmarried Daughters have neither Friends nor Fortunes to get them Husbands ; but as soon as their Father's Body is burn'd, they go to the *Soulleto* (an Officer much like a Mayor in *England*) of the Town or Village where they live, and he is oblig'd to keep them twenty Days in his own House ;
during

during the first ten Days he sends a Servant into the Streets every day to make the following Proclamation, 'Such a Man is dead, and hath left his Daughter unmarried, if any Man therefore will come to the *Soulleto*, and say, *If I can have her for my Wife I will have her*, he shall have her. But if in these ten days space no Man offers to take her as a Wife, should Hundreds come after, she cannot be obtain'd. The last ten days the Servant goes into the Streets, and makes a second Proclamation in these words; 'Such a Man is dead, and hath left his Daughter unmarried, neither can she find a Husband; if any one therefore will come to the *Soulleto* (before she be sent to the *Knognokorskaa*) and say, *If I may have her for a Nurse or Servant, I will have her*, he shall have her. When these last ten Days are expir'd, and no one takes her for a Nurse or Servant, then she is sent to the *Knognokorskaa*; yet if her Relations or Friends are Wealthy, they will sometimes rather take her for a Servant, than she should go to the House of Whores. These Servants can never marry; and if they are idle or disobedient, their Masters can at any time send them to the *Knognokorskaa*.

'Tis customary on solemn Days, between the first and last Day of a Festival, for all sorts of People to feast their Relations and Friends, as they us'd to do at Births, Marriages and Burials, which has been already observ'd.

The Poor are not suffered to beg in the Isle of *Formosa*, but every Precinct has some publick House, wherein they keep all their Poor, who are fed and cloath'd at the charge of the whole Precinct; and those of them who are able, are put to Work, but others who are disabled by
Age

Age or Sickneſs, are maintain'd *Gratis*. This publick Houſe is called the Houſe of God for the Poor, or in the Language of the Natives, *Cae tuen pagot ack chabis-collinos*. If any Stranger, who comes from ſome other Iſland of the *Japan* Empire, happens to want ſubſiſtence, while he is Travelling through the Country, he is furniſhed with Neceſſaries in every City and Village that he paſſes at the expence of the publick.

They have alſo Taverns and Victualling-Houſes, which Men frequent for Eating and Drinking, Smoking and Playing, &c. But no Woman muſt come into any of theſe publick Houſes.

All *Japanners* were wont to be very curious to ſee Strangers, and to entertain them very civilly; but ever ſince the great ſlaughter was made of the Chriſtians there, they hate all Strangers that come into their Country, unleſs they come from ſome other Iſland of *Japan*, as will appear more fully hereafter.

C H A P. XVIII.

A Deſcription of the Men in Formoſa.

ALtho' the Country be very hot, yet the Men in all *Formoſa* are fair, eſpecially thoſe who can live upon their Eſtates; and their Ladies are very beautiful; but the Country People, Servants and others, who are expoſ'd to the heat of the Sun, and are forc'd to work in the open Air all Day, are much tawn'd by the burning heat. Theſe Men of Eſtates, their Wives and Children, during the hot ſeaſon, live under Ground
in

in places that are very cold: They have also Gardens and Groves in them so thick set with Trees, that the Sun cannot penetrate thro' them. When they have a mind to go into the Fields, they send Servants about two of the Clock in the Morning, to pitch Tents made of thick Cloath dipp'd in Water; three or four Hours after the Family is carry'd thither in Litters, and there they stay till the cool of the Evening; they have Servants likewise continually to sprinkle the Tents as they dry, so that they are as free from the Sun as if they were in a Cellar: And hence it comes to pass, that altho' the *Formosans* live in a hotter Country than the *English*, yet they cannot so well endure heat.

They use distill'd * Waters, not only to wash themselves, but also to remove any speck upon the Skin, which is not rooted in the Flesh.

And here I must not omit to give some account of a Controversie, between the *Chinese* and *Japannese* on the one side, and the Natives of *Formosa* on the other, relating to the Customs of these Countries. You must know then, that the *Chinese* and *Japannese* by Art make their Teeth black, but the *Formosans* preserve theirs white. The *Japannese* plead for their Custom, that all Beauty consists in variety of Colours, and therefore as an *Æthiopian* is accounted most beautiful, who has a very black Face and white Teeth; so the beauty of a fair-fac'd *Japannese* consists in shining black Teeth. But the *Formosans* granting this Argument, answer for themselves, that Beauty may consist in some things, which cannot be had: Thus it is beautiful to

* The Author will teach any one to make this beautifying Wash.

have black Eyes, which yet cannot be made so, and therefore, say they, nothing artificial ought to be made use of, to make us appear otherwise than Nature has fram'd us.

Hence perhaps came the Proverb, *That Turkey and Japan breed the fairest Women in the World*; but I must confess that I think this Proverb-maker never so much as heard of *England*. The *Formosans*, generally speaking, are of a short stature, but they make up in thickness what they want in tallness. They are commonly strong-body'd Men and indefatigable in Labour; they are very good Souldiers, and love War better than Peace. They are very kind and good-natur'd towards their Countrymen: Whom they love, they love so well, that they would lose their Lives for them in a case of necessity; but whom they hate, they hate mortally, and usually contrive their Deaths. They are very Industrious and Cunning, and quickly learn any thing they see done before them. They abhor all Falshood and Lying, and therefore they have no value for Petty-traders and Shop-keepers, because they use many Lyes to commend their Wares, and put them off at a better price.

C H A P. XIX.

Of the Cloaths worn in Formosa, by all Ranks of People.

THE *Formosans* are certainly very curious in their Cloaths, but they affect no new fashions as the *Europeans* do; wherefore they seem to be still cloathed according to their ancient custom. In this they excel the *Europeans*, that the Qualities and Conditions of Men may be discern'd there by the distinction of their Habits, whereas here a Nobleman can hardly be known from a Tradesman by his Cloaths. The Habits of the *Formosans* are not much different from those of the *Japannese*, especially as to the common sort of People; but the Kings, and Vice-Roys, and Noblemen, have different sorts of Garbs. The great difference between the *Japannese* and *Formosans*, consists in this, that the *Japannese* wear two or three Coats, which they tie about with a Girdle; but the *Formosans* have only one Coat, and no Girdle. They walk with their Breast open, and cover their Privy Parts with a Plate tied about them made of Brass, Gold, or Silver. The *Japannese* also wear little light Bonnets, but the *Formosans* use larger Bonnets, with a Train hanging down to the Ground, made of some light Stuff, as Silk, Cotton, &c. And when they walk, they wrap it about their Arm.

We shall add no more about the *Japannese*, since my design is to give an account of the Isle of *Formosa*. The Dignity and Condition of every one

fig: 5.

The King



fig: 6.

The Queen





one may be discern'd by different Habits, and I shall now briefly describe them.

The King wears a short Coat of Silk, which he ties with a most precious Girdle, and above that a long open Gown made of very costly Silk, wrought with Gold and Silver: He has a Scarf that hangs over the right Shoulder, and reaches to the left side, of Cloth of Gold or Silver curiously wrought with the Needle, which is the distinguishing Mark of his Dignity. He wears also a Bonnet, from whose top the Stuff hangs to the ground, which Bonnet is encompass'd with a Coronet, that glitters with precious Stones. He has no Breeches, but his Knees are naked; he wears Stockens made of Silk, adorn'd with many Ribbons. His Shoes, like those of the Priests afore-mention'd, are a sort of Sandals, but most curiously wrought. When he or any Nobleman rides, then he wears Stockens and Breeches together in one piece, and a little Bonnet. His Collar is made of Silk, but set with precious Stones; the Hair of his Head is short, as is usual thro' all *Japan*, and his Beard is about a Thumbs length.

The Queen wears most beautiful Garments, that glitter with precious Stones; she has no such Head-gear as the Women wear in *England*, but something made of Gold and Silver wrought with Silk, and so adorn'd with Diamonds, that it seems to be a Crown. Her Neck-cloth is very rich: Her Garments are very precious, curiously wrought with the Needle, and long enough to reach to her Heel; and her Sleeve is so wide that it touches the Ground, as does also her Manto, which hangs down as low behind. Her Shoes and Stockens are like her Husbands, but have a higher Heel. She wears her Hair

hanging down behind over her Gown, which is not wide, nor hath many Plaits. She wears a Girdle tied about her Body, very precious.

The Sons are clad after the same manner as the Father; only instead of the short Gown, they go with their Breasts wide open, and have a half-girdle about their Loins. They wear not a Bonnet until they be nine Years old. The Daughters also are cloath'd after the same manner as the Mother, except as to their Head-gear; for they wear nothing upon their Head, but a little Crown made of Flowers, or the Feathers of some Bird; and they have no Manto.

The Vice-Roy (who had formerly been a King,) is still very splendid in his Cloaths. His Bonnet is very great and precious, both for the Matter of it, and the Curiosity of the Workmanship, and it is adorn'd with precious Stones; the Hair of his Head, and his Beard, is short; his Collar is of black Silk, finely wrought with Silver. He wears a short Coat of white Silk, which is tied about with a precious Girdle, and over that a long Gown open and wide; he has also a Scarf which hangs from the right Shoulder to the left side; and, lastly, over his Shoulders he has a little Cloak made of red and black Silk; his Vest is lin'd with the Skin of a Tyger or Leopard; he has no Breeches, but only Stockens, and his Shoes are like those afore-mention'd.

The Vice-Roy's Queen is dress'd much after the same manner as the Queen, saving that the Queen has a Coif, such as above-describ'd; but the Vice Roy's Queen wears only her own Hair adorn'd with Silk and Ribbons: Her Gown is made after the same fashion as the Queen's; but her Manto is different in this, that the Queen's Manto hangs down behind only from her Shoulders;



fig. 7.

The Viceroy



fig. 8.

The Viceroy's Lady

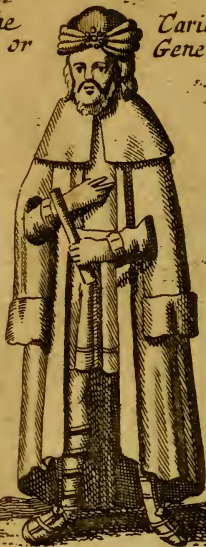






Fig. 9.
The
or

Carillan
General



The General's

Lady



A Gentle = man



A Gentle = woman



fig. 10.

A Burger



A Country

Bumpkin



A Virgin



A Bride





ders; but that of the Vice-Roy's Queen is like a large Morning-Gown, which is worn in *England*; only it wants Sleeves, and is lin'd with some beautiful Skin. The Vice-Roy's Son has two Coats, a short one and another long; but the shorter is uppermost, and comes only to the Knee: His Daughters are clad after the same manner as the Mother, saving that they have no Manto. When I speak of the Queen, or Vice-Roy's Lady, I mean only the first Wife; for their other Wives are habited much like other Gentlewomen.

The Noblemen wear the same Coats as the Vice-Roy, but with this difference, that the Vice-Roy has no Girdle about his long Coat, which the Noblemen have: They wear a Scarf of Silk from the right Shoulder to the left side, but their Bonnet is like that of the Citizens.

The *Carillan*, or chief General, has a Bonnet like the Vice-Roy's, but not so great: In the fore-part it is adorn'd with Precious Stones: His Collar is of Silk, which encompasses his Neck, but does not hang down. Instead of a Scarf, he has a short Cloak of Silk, which covers only his Shoulders; and a short Tunick of Silk: His Breeches and Stockens are tied together; his Shoes are like other Mens: And lastly, he has a long and wide open Gown, like the Morning Gowns that are worn here, but much larger, whose Sleeves being open in the middle, he puts his Arms through, and the rest of the Sleeves hang low down towards the Ground. His Wife is clad like the Vice-Roy's Queen, saving that she does not wear a Manto: His Sons and Daughters are cloath'd after the same manner as the Vice-Roy's.

The Wives of Noblemen wear a little Bonnet made of artificial Flowers: They have two Tunicks, one that's long, and a short one over that which comes down only to the Knee, which they tie about with a Girdle. There is a Handkerchief fasten'd to their Bonnet, which hangs down to their Shoulders. Their Sons and Daughters are cloath'd after the same manner as those of the *Carillan*.

The Citizens wear one Gown only, ought to keep the Hair of their Head short, have a Bonnet like the Noblemen, whose top made of Silk or Cotten, reaches down to the ground: They wear a Collar, but no Shirt, except in the Night-time when they go to bed, which is the custom of them all. They walk in a long Gown with naked Breast and Thighs, but their Privy Parts are cover'd with a Plate tied about them made of Brass, Silver, or Gold: Their Stockens and Shoes are such as are commonly us'd by others.

Their Sons have a little Bonnet, a short Gown tied about with a Girdle, which reaches down to the middle of their Thigh: They have Shoes like their Father, but neither Breeches nor Stockens.

The Country People who dwell in Villages and Desert-places, wear nothing but a Bear's Skin upon their Shoulders, and a Plate to cover their Privy Parts, made of Brass, or the Shells of Fish, or the Bark of Trees. Their Sons have nothing but a Scarf hanging on their right Shoulder down to their left Side, but otherwise they are stark naked. When the Countrymen are rich, they and their Sons wear a Girdle about their Loins, which half covers their Thighs instead of a Plate tied with a Girdle to cover their Privy Parts.



fig. 11. *A Married-Woman*



A Gentlemans Nurse



A Widow



A Country = Woman



The Female Sex is distinguish'd also among the common sort of People by five kinds of Habits; Infants, Virgins, Brides, Married Women and Widows, all which are clad in different Apparel: *1st*, Infants wear a short Gown that reaches down to the middle of their Thigh; they have Stockens and Shoes like others, but they do not cover their Head until they be nine Years old: *2^{dly}*, Virgins after they are nine Years old, adorn their Head with Bird's Feathers, or artificial Flowers done up with Ribbons: They wear a short Gown above another, that is long and reaches to the ground, both which they tie about them with a green Girdle. The long Gown is divided in the lower part, so that their Legs appear as high as their Knees. They have Stockens and Shoes like other Women. *3^{dly}*, The Brides wonderfully adorn themselves; their Head is encompass'd round with Flowers, Laurels and Feathers, which make a great show: They have two Coats equally long, whereof the under Coat is white and the upper black, and both of them are tied with a black Girdle. They wear a Scarf of red Silk hanging on the left Shoulder down to the right Side. The black Gown which is uppermost, is open, so that the white Petticoat underneath may be seen. And after this manner they are clad during all the time of Courtship, and nine Days after the Celebration of Marriage; and then they put on the Habit of Married Women. *4^{thly}*, The Married Women wear a long open Gown, and below it a short Coat which reaches down to their Knee: They have a kind of a Cap upon their Head like a Platter, and let their Hair hang down in Wreaths before their Breast, and when they go out, they so cover their Face, that it can hardly

be seen. 5thly, Widows have another kind of a Cap, which is twofold : The first which they put on their Head, is almost round like an *English* Woman's Coif, the other is a little sharp-pointed. They dress their Hair in Wreaths ; they wear two Gowns, one long, and another short one over it ; the short one ought always to be of a black colour, but the other, which may be of any other colour, has long and broad Sleeves, which reach to the Knee ; and both the Gowns are tied about with a Girdle.

The Country Women have nothing but a Bear's Skin upon their Shoulders, and a Cloth about their middle which reaches to their Knees : They tie a piece of Linen about their Head and Hair ; they have no Stockens, but Shoes, such as are worn by others. Their Daughters wear nothing but a Cloth about their middle, and a Scarf on the right Shoulder, hanging to the left Side ; and they have Shoes like their Mothers.

And here 'tis to be observ'd, that all of them generally wear a Bracelet about their Arms ; but the Women wear it both about their Arms and their Necks.

In the House of Whores, you may know by their Habits which are poor Orphans sent thither by the *Soulleto*, and which are disobedient Servants sent thither by their Masters.

The first have no Head-dress, but their long Hair is finely curl'd ; they have short Cloths before which reacheth to the Knees, like the Country-women ; but they have Shoes, Stockens, and long Gowns open before, like married Women.

The others are distinguish'd from the former, by a Cloth upon their Heads, short Hair, Gowns reaching only to their Knees, and no Stockens : The Children are dress'd like their Mothers.

Men-

Men Slaves have a Collar of Gold or Silver about their Necks, a short Waistcoat reaching to the Navil, and a Plate before their Privy Parts.

Women-Slaves wear a broad sort of a *Chinese* Hat, a Ring about their Necks, and a short Cloak about their Shoulders hanging a little lower than their Elbows, and a Cloth to cover their Bellies; their Shoes are like those worn by Country People.

The annexed Figures will more clearly shew you the different Habits.

And this is all that I know to be remarkable as to their Apparel; I shall now only add something as to the Military Habit.

The King of the Isle of *Formosa* has his own Guards, and so has the Vice-Roy, and therefore for distinction-sake they are differently clad. All the Officers in the King's Guards are clad like the *Carillan*, saving that the *Carillan* wears a Carbuncle upon his Bonnet which they have not, and they wear a Scarf which he has not.

The King's Guards have a round Bonnet, whose forepart is like a Mitre, and has the King's Arms upon it: The Hair of their Heads is short, and their Beards long; and they have also a kind of Breast-plate made of Silver, on which are the King's Arms; a Belt made of Silk, a short Gown, and Stockens and Breeches in a piece: They wear a Sword hanging by their left Side, and the Weapons they use when they guard the King, are the Halberd or Lance.

The Officers of the Vice-Roy's Guards are cloathed like the *Tano's*, or Noble-men, saving that they have not a Scarf, they have a short Bonnet like the King's Guards. The Degrees of Officers are distinguish'd by Colours, at the pleasure of the King or Vice-Roy.

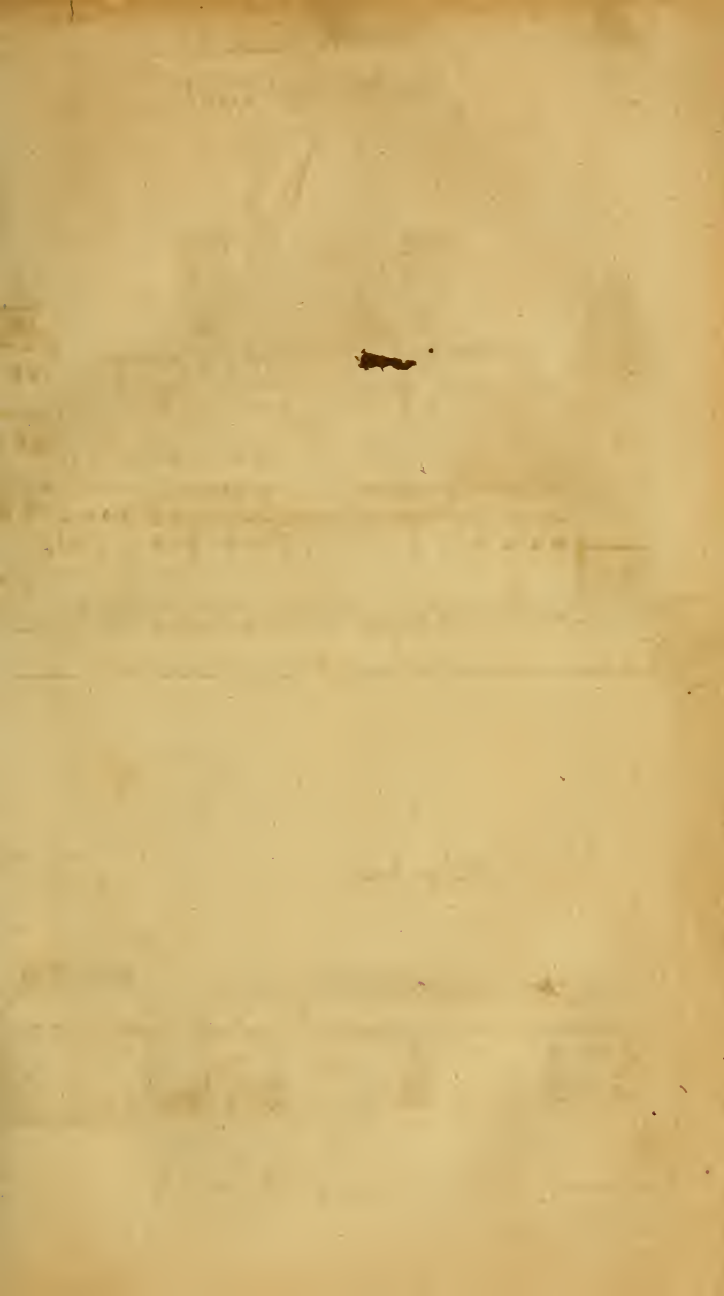
The Guards of the Vice-Roy wear a large long Bonnet having two Wings, a long Gown which they take up behind when they walk, Breeches and Stockens in a piece, and the common sort of Shoes : The Hair of their Head and Beard is short, and their Arms are short Lances, Arrows, and a Sword by their side.

All the Soldiers which serve to guard the Cities, are cloath'd after the same manner, *viz.* they have a short Bonnet with a Crest of two or three Feathers, a short Gown, Stockens and Breeches in a piece. All of them wear black Cloaths : Some are Archers, and carry a Bow under their Arm, and have a Quiver full of Arrows ; others are Spearmen, and carry a long Spear upon their Shoulders ; but others have short Spears.

The Drummers have a Bonnet sharp-pointed at top, with a piece of Brass in the Frontispiece of it, whereon are engraven the Arms of the Isle. They wear a short Gown, and a long one underneath it, which they throw behind them : Their Cloaths are of a light red colour.

The Ensigns have a Bonnet like the Noblemen, for they are all such who are in this Post. They wear a long Gown, and a short one over it.

This is all that I thought fit to be remark'd as to their Apparel, which altho' it may appear ridiculous to the *Europeans*, yet is there accounted very Beautiful and Splendid, both for the Colours and the Materials of which it is made, such as Hair, Silk, Cotton, which are curiously wrought with the Needle ; for tho' they do not affect new Fashions of Cloaths, yet they are very nice in chusing the finest Stuff, or Cloth whereof to make them.



The Vice-Roy's Castel



A Citty house



A Countrey-man's house



C H A P. XX.

Of their Cities, Houses, Palaces, Castles.

THere are only six Cities (properly so call'd) in *Formosa*: Two of them are in the principal Island, and they are call'd *Xternetsa* and *Bigno*; there is one in great *Peorko*, which is call'd *Chabat*; and the 4th is in one of the Isles of Robbers, and is called *Arriow*: The 5th and 6th are in the other Isle of Robbers, and they are call'd *Pineto* and *Farabut*: But in the little Isle *Peorko* there are none.

Xternetsa, as it is the capital City, so it is the most beautiful of all the rest; being situated in a very pleasant Plain: It's Walls are twenty Cubits high and eight broad: It's length is about one day's Journey for an Elephant, *i. e.* about sixteen *English* Miles. There are in it desert-places, Fields and Mountains, Orchards, Meadows, and the like; but about the middle of it, the Houses are very magnificent and stately: Not far from it, there is a Mountain which abounds with many wholesome Springs. It is built by the side of a River, which abounds with Fish, and runs over the whole Isle. That which contributes much to make it beautiful, are the many Palaces that are in it, *viz.* Of the King, the Vice-Roy, and the Nobles; of the High-Priest and Chief Sacrificator; all which are built after a wonderful manner, as may appear by the Figure here annex'd, which is a representation of the Vice-Roy's Palace.

'Tis faced with square Stones curiously carved after our manner ; the inside is wainscotted with fine Wood, and adorn'd with *Japan-work*, *China-ware*, Tapestry, Golden-dishes, &c. the greatest part of this Palace is cover'd with Gold ; the royal Apartments alone are reckon'd to be two *Bayks* in circumference, a Bayk (as near as I can guess) is about one Mile and a half *English*, besides there are large Gardens, Walks and Groves enclosed with a Wall and a Ditch : It is very regularly built, the Vice-Roy's Lodgings, his Ladies, Servants, Guards, Soldiers, Slaves are disposed in Order, and so are the Stables for his Horses, Elephants, Camels, &c. In short, it is as magnificent as the pride and vanity of an *Indian* King can make it.

The High-Priest's Palace is almost as large and rich as the Vice-Roys ; but the King and *Carillan*, whose Offices do not descend by succession to their Posterity, do not care to have such stately Houses. But the Nobles have there very beautiful and magnificent Houses. There are also in the City *Xternetsa* three great Abbies, and five Temples, and many beautiful Houses of the Citizens. 'Tis observable, that in the whole Isle of *Formosa* there are no Houses very high, but in most great Houses there are two Stories, one above Ground for the cold Season, and the other under Ground for the hot Season ; which in all respects are very magnificent, whether you look upon them within or without.

The rich Men and Nobles, build their Houses of four-square Stones ; but others build the outer part of plain Timber, while the inner part is adorn'd with painted Wood, or fine earthen-ware gilded and painted, which the Natives there call *Porche-llano* (from *Porche*, Clay, and *llano*, which

which signifies both worked and painted) but the *English*, *China*-ware. The Citizens Houses are long, and the Country Peoples round, in such manner as they appear in the Figures here annex'd.

A. The place above the roof of the House, where they adore the Sun, Moon and Stars twice a day. B. The roof of the House. C. The place above Ground. D. The place of the House which is under Ground.

Nevertheless, such long Houses are sometimes to be found in the Villages, and those that are round in the Cities, at least in the remote places of them.

Bigno is a fine City, but has nothing very remarkable. In the same principal Island, is the Sea-port Town call'd *Kudzey*, which is very large, and contains many Villages, and yet because it is not wall'd about, it is accounted only a Village.

Chabat, *Arriow* and *Pineto* are Cities, which have nothing extraordinary, but in *Jarabut* 'tis worth observation, that the City is built round a Mountain which is a Mile high ; and upon the top of it, is the Palace of the Governour, who from his House can see the whole City, and so can every Citizen from the roof of his House behold the Governour's Palace. Besides in the same City, there is a Fountain representing an Elephant dancing upon two Feet, which is twenty Cubits high, and throws forth Water out of all the parts of the Body.

This Fountain is believ'd by the *Japannese* to have been built above 11500 Years ago, by a certain God or Hero, who had been banish'd thither when the Isle was uninhabited. This God was called *Arbalo*, or *the Wanderer*: And
the

the story says, that when he had built this Fountain there, it furnish'd him with Fruit, Flesh, and sweet Wine; but that after such time as he left the Island, it became barren, and produced none of these things. After this Island came to be inhabited, some Men finding the curious fabrick of this Fountain, convey'd Water into it by Aqueducts, from the Mountain which is in the midst of the City: From whence the *Japannese* have still in their Temple *Amida*, the God *Arbalo* with a painted Fountain. But the Natives of the Isle of *Formosa* give not much credit to this Story: Tho' they know not by whom, nor when this Fountain was built, yet they call the place of the Fountain by the name of *Arbalo*.

This History I do not deliver for a certain truth, neither do I account it altogether fabulous; for it seems to me that there is something of truth in it, and therefore for the explication of it, I shall add the following remarks.

And first, the Reader is to take notice, that all the Gods which are call'd by any particular name, such as *Amida*, *Xakha*, *Nakon*, *Arbalo*, &c. are only Saints, or Heroes and Illustrious Men, who in former times were deify'd, either for their reputed Sanctity or some noble Exploits, which they had perform'd. Such an one was *Arbalo*, who is the God of Harvest among the *Japannese*, and whose Image is commonly set in the husk of a grain of Barley. He is called *Arbalo*, i. e. a *Wanderer*, because he continually went about the Fields and Woods, blessing the Fruits of the Ground.

2dly, 'Tis possible, that this Man while he was alive did something that displeas'd the Emperor, or the *Dairo*, for which reason he was banish'd from his native Country, and there is no difficulty
in

in conceiving this: But how he should Travel from *Japan* to *Formosa*, [which is two Hundred Leagues distant from it, and was then unknown to the *Japannese*, and uninhabited,] is something difficult to apprehend. Let us therefore suppose, that this God *Arbalo* was descended of some noble Race (for such are all the Heroes in *Japan*) or had been promoted to some eminent Post of Honour; And this is the more probable, because if he had been of an inferiour Family, he would rather have been punish'd with Death, than sent into Banishment for his Offence. This being granted, we may suppose farther, that this Honourable Person carried along with him as his Retinue a great multitude of Servants, and was sent at first to an Isle next adjoining to *Japan*, and from thence passing on in a direct Line through many little Isles (which are so near, that you may see from one to the other in a clear day) he came at last in sight of *Formosa*, where out of Curiosity he landed with his Servants; and finding it a pleasant and fruitful Country, he settled there for some time, and built the Fountain above-mention'd. And then we may suppose, that he return'd again to *Japan*, and sent from thence some Families to inhabit *Formosa*. But I must confess, that we have no History in *Formosa* so ancient as this, which is only to be found in *Japan*, and therefore we can give no account of any thing that happen'd between us and the *Japannese*, after this first Settlement; for we have lost all the Memoirs of our first Original, and the Transactions which happen'd after the first Plantation of our Country, until the *Japannese* ravish'd our Kingdom from us, and restor'd it to the Empire of *Japan*. However it may appear from what has been said, that the story of *Arbalo* is

is not altogether fabulous, nor so improbable as at first it seem'd to be.

Besides these Cities already nam'd, there are three Sea-port Towns which exceed some Cities for bigness, but because they are not wall'd about, they are held only Villages or Towns. These three are call'd *Aok*, *Louclau*, and *Voo*, and besides them, there are many other Villages of the like bigness. But this is to be noted of Villages, Sea-port Towns and others, that they all depend on their own Cities, and that the other Cities depend upon the capital City *Xternetsa*.

In the little *Peorko*, there is neither City nor Village to be found: But concerning this Island it is to be observ'd, that at first it belong'd to the King, who is now Vice-Roy, but afterwards the Priests purchas'd it, to feed the four-footed Beasts which are design'd for Sacrifice: And now every one is oblig'd to give, not the first Fruits of their Flocks, but one out of every three Beasts that fall, which is to be kept there until it be fit to be sacrific'd: And therefore in little *Peorko* there are only some Shepherds who look after the Beasts that are fed in that Island, which is very fruitful in Grass and Hay, and might perhaps produce many other things if they were planted there: But this is not done, because it is design'd only for the Beasts aforesaid.

These are all the notable things that occur to me concerning our Cities, Villages and Houses; yet it must be acknowledg'd that there is a great deal of difference between the Cities of *Formosa*, and those of *Japan*, both for their bigness and the richness of their Materials, tho' the *Japaneſe* when they come to *Formosa*, cannot sufficiently admire its Cities, for their Beauty, Situation and Conveniences.

C H A P. XXI.

Of the Trade and Merchandise of
Formosa.

IN my first Preface I have prov'd that our Island of *Formosa* abounds with Gold, Silver and Spices, tho' *Candidius* and other Strangers have asserted the contrary: And indeed Gold is so plenty, that the *Chinese* Merchants (who trade with us for it, and pay us a full current price, and afterwards a third of the value to the Custom-house before they can export it) import such vast quantities of it into *China*, that this far-fetch'd Gold (notwithstanding the large duty upon it) is less valu'd in *China* than in *Europe*.

Silver is one third cheaper than Gold, so that for 16 Ounces of the latter, you may have 24 of the former, as you may see more at large in the Chapter of Money.

Copper is cheap; but Brass bears a good price because it is brought to us from foreign parts; so likewise are Tin, Lead, Iron, Steel, with which the *Chinese*, *Japanese* and *Dutch* supply us at high rates.

In our principal Island are two Mines of Gold and as many of Copper, but no Silver, these Mines of both sorts are so little distant from each other, that it may more properly be said there is but one of Gold and one of Copper.

In the Great *Peorko* is one Gold and one Silver Mine; that of Gold is inconsiderable, if compar'd with the Gold Mine in the principal Island;

Island ; but the Silver Mine is exceeding large, and has furnish'd us with vast quantities for many Ages past, and tho' they yet work continually in it, there is no guessing when it will be exhausted : This Silver is valu'd. for its being very clear, white and flexible ; and this Oar holds half Silver, whereas it's well if the Oar from the other Mines produceth a third or fourth part.

In one of the Isles of *Lardones*, or Robbers, are two small Silver Mines, but we hope, the farther we work, to find the Veins richer and larger.

In the other Isle of *Robbers* is a Mine of yellow Metal, for which foreign Merchants do not care to trade with us, yet we highly esteem it, because it is fitter for many uses than Gold it self ; in Body and colour it is much like Brass. This Mine is in the top of a large Mountain, and very near the Mine a hasty River falls abounding with this Oar, of which we get great quantities by putting Cloaths across the River.

Formerly all these Mines were the King's or Vice Roy's, but since we have been subject to the Emperor of *Japan*, his Imperial Majesty, the King, and the Vice-Roy have equal shares ; and they equally bear the Charges of Miners and other workmen ; when the Metal is purified, their parts are carry'd to their respective Palaces, and there coined, or Utencils for the Palaces made of it ; some is sold to Merchants, some to Artificers who work in Metals, and for this end Commissioners are appointed ; but no private Man must sell any of these Metals to Strangers, or even to one another (unless it be first work'd into some Vessel or Instrument) without a particular License from the King or Vice-Roy.

We

We have also great plenty of fine Silk, for all Women (even of the best Quality,) keep Silk-worms; some breed them for Diversion rather than Trade, yet these sell the Raw-silk to Workmen; others keep the Silk-worms, and weave the Silk in their own Houses; and we have so much of this Commodity, that almost all our Garments are made with it.

We have two sorts of Cotton, the finest grows in Codds upon large Trees, the other is the produce of a Shrub not unlike a Thistle. Some of our Apparel is made of Cotton; but the Women consume most of it in making fine Hangings, Tapestries, Carpets wonderfully work'd with the Needle, and of which I have seen some in *England*: The Women take great delight in these Works: But Velvet and Stuff made of Silk and Hair, is chiefly work for Men.

Woollen cloath is not made amongst us, for it is little worn; but if we want it for other uses, we are supply'd by the *Hollanders*.

We make Stuffs of Hair and Cotton, but no Cloth of Flax, which does not grow in our Island; but Flaxen-cloth we receive from the *Dutch*. We work, paint, and gild *China-Earth* very wonderfully, nay, even much finer than they do in *China*. We have learn'd from the *Hollanders* to make a kind of Paper, which we knew not how to do before; for we wrote either upon Plates of Copper or upon Parchment, or a coarse Paper made with Bark of Trees: But now we write on Paper made of Silk, after the same manner as it is made here.

Instead of Leather to make Shoes of, we use the Bark of Trees for the Soles, and some Skins of Beasts for the Upper-leather.

CHAP. XXII.

Of Weights and Measures.

BEfore the *Dutch* arriv'd on our Coasts, we had a certain way of reckoning things, whereby we could know when their Numbers were equal or unequal ; but we had no kind of weight, such as a Pound or an Ounce, and therefore we bought and sold things by View, and not by Weight. But after the *Hollanders* came among us, and shew'd us how profitable the use of Pounds and Ounces would be in Commerce, we begun to weigh things that are rare, by Ounces and Pounds; but things that are common and less valuable, by 50, or 100 *l.* weight at a time, as the Buyer and Seller had a mind : Our Pound agrees with the *Dutch* Pound, which consists of 16 Ounces, and is more than that Pound which is us'd in *France* : Which I found by a *Copan* of our Money that I brought with me to *France*, which weigh'd more than one of the *French* Pounds, tho' it was but a *Dutch* Pound.

Things are measur'd in *Formosa*, according to the People's various Humours, for some use a greater, some a less measure; but the price is always fix'd according to the greatness of the measure.

The Instrument wherewith we weigh things, is such as is us'd by the Butchers here in *England* when they weigh their Meat, but some are bigger, and some less, as occasions require.

We had no Names for Numbers before the *Dutch* came amongst us, but we sufficiently declar'd

clar'd to one another what Number we meant by Signs on our Fingers; but because the *Dutch* did not understand this way of Reckoning, they persuaded us to invent Names to signifie Numbers, which now we use after the same manner as they do, proceeding from One to Ten, from Ten to Twenty, and so to a Hundred, a Thousand, &c. As appears in this Example :

¹	²	³	⁴	⁵	⁶
Taufb	Bogio	Charbe	Kiorb	Nokin	Dekie
⁷	⁸	⁹	¹⁰	¹¹	¹¹
Meni	Thenio	Sonio	Kon	Amkon	or Taufkon
¹²	¹³	¹⁴	¹⁵	¹⁶	
Bogiokon	Charbekon	Kiorbkon	Nokiekon	Dekiekon	
¹⁷	¹⁸	¹⁹	²⁰		
Menikon	Thenikon	Soniokon	Borhny,	after this	
²¹	²²				
Borhny-tauf	or am	Borhny	Bogio,	and so on to	
³⁰	⁴⁰	⁵⁰	⁶⁰	⁷⁰	
Chorhny	Kiorhny	Nokiorhny	Dekiorhny	Meniorhny	
⁸⁰	⁹⁰	¹⁰⁰	¹⁰⁰⁰		
Theniorhny	Soniorhny	Ptommstomm	and lanate,		

so 1000, 2000, &c. And this may suffice for this Article.

C H A P. XXIII.

Of the superstitious Customs of the common People.

THE common People are so much addicted to the superstitious ways of foretelling things, that nothing happens to them either ordinary

nary or extraordinary, of which they do not make a good or bad Omen, and particularly they lay a great stress on Dreams; of all which I shall give some instances, so far as I can remember. If any one dreams that he is at a great Feast among Women, this signifies that he has many Enemies, who are contriving to kill him, or do him some mischief. If any one dreams that he is bit or hurt by a *Lion*, a *Serpent*, or some such Beast, he ought to have a care of a certain Enemy who will attempt to do him an injury; but if he dreams that he has kill'd a Wild Beast, then he thinks himself secure from all danger until a contrary Dream happens: If any one dreams that one of his Relations, or himself is dead, they believe that God is angry with him, and therefore they usually consult the Priests what they are to do in this case, who always advise them to give something wherewithal to atone their angry God. If any one dreams that he has Lice, Gnats, or Ants upon his Body, then they think that the Soul of some of their deceas'd Relations is detain'd in the Body of some Beast, (as was before-mention'd,) and wants Money and other things; which they therefore take care to give to the Priests, that they may convey them to the Soul in distress. If any one dreams that he has lain with another Man's Wife, then he is afraid lest some Man lie with one of his Wives, and therefore he more narrowly observes them than at other times. And so much may suffice concerning Dreams.

They observe also other Omens, as the first Thought that comes into their mind in a Morning after sleep, and the first Beast they see in a Morning: But then they say, if such a thing which comes into their mind do not strike their Fancies,

Fancies, the Omen concerns some other Body, but if it strikes the Imagination, then they apply it to themselves. There were a certain sort of Men who pretended to explain very clearly all kinds of Omens for a very small matter; but being for the most part mistaken in their Conjectures, the People complain'd of them to the Priests, who accused them to the Vice-Roy as guilty of a capital Crime, for which the Vice-Roy condemn'd them to die: And ever since the Priests alone challenge to themselves the Privilege; who so explain all sorts of Omens, that they can never be convicted of Lying in what they say: For either they pretend that their God is well-pleas'd, or that he is angry with such a Man, or that the Souls of some of his deceas'd Relations want Money, or that in the same instant, when they saw such an Omen, the Soul of one of his Relations was transform'd into a Star; all which the People do easily believe, who are therefore persuaded by the Priests to acquaint them with all the Omens they meet with.

And here I shall briefly relate a notable Story concerning this matter. A certain rich Countryman being much addicted to this kind of Superstition, had us'd for a long time to consult the Priests, who were wont very often to expound his Omens, *That some of his Relations Souls stood in need of Money*: The Countryman at last grew weary of such expensive Enquiries, and thought he had given Money enough to redeem all the Souls that belonged to the *Isle*, and therefore contriv'd a way to cheat the Priest: For which end he went and told him, that in the Morning he had seen in his Garden more than 100 Birds singing, which after a short stay flew away: But the Priest told him, *If these Birds had continued*

a longer time in the Garden, then for certain the Souls of your deceas'd Relations had been transform'd into Stars; but their sudden departure signified that they still wanted something, which being furnish'd, then, says he, you may see them this Night ascending into Heaven; for which end you must give me so much Gold, so much Rice, and so much of other Commodities, and then you may remain two hours upon the Roof of the House, and you shall see the Stars, as it were, moving themselves, which are the Souls signified by the Birds you saw in the Garden. The Countryman, tho' much against his will, gave the Priest what he demanded, and perhaps did still believe that there was something of Truth in what he said; and therefore he went up to the top of his House, and as the Priest had said, he saw the Stars moving themselves; but having continu'd there all night, he observed a great multitude of Stars thus moving: And this Observation he renew'd every Night for a whole Week, until at last he reckoned more Stars thus moving, than the number of Men who were known to be dead in the whole Island for the space of three Years amount-
ed to: Whereupon he went to the Priest, and told him of it; and the Priest perceiving that he had detected the Imposture, carried him before the chief Sacrificator, who carried them both before the High Priest, or their Pope, who upon hearing the whole matter, condemned the Priest to perpetual Imprisonment, because he had expos'd to the County-man the Mystery of transforming Souls into Stars, but condemned the Country-man to death for not yielding due Deference and Submission to the Priest. From whence, every body may clearly perceive what Tyranny the Priests exercise over the common People,
who

who are not permitted to declare publicly any Doubt they have, even of those things they know to be false. I could add several other things to the same purpose, but that I think they will be tedious to the Reader, as the Noise which is made by the Dogs when they bark aloud, or houl, the crowing of a Hen like a Cock, the time when the Serpents hiss in the Fields, when the Bears do not go out of the Wood, when the Eagles sit upon some Turrets, Houses or Trees, all which are interpreted to be good or bad Omens. But I have said enough of these Fopperies.

C H A P. XXIV.

Of the Diseases in Formosa, and their Cures.

THE greatest Disease to which the Natives are subject, is the Plague, which we believe does not proceed from Natural Causes, but from the common consent of the Sun, Moon, and Stars, who agree in sending it for a punishment to Men, and therefore we rather make use of Sacrifices than Medicines for the cure of it. This does not happen frequently, for 'tis now 170 Years since there was a Plague in *Formosa*, if we may believe our written Books and Tradition. One custom we have during the time of the Plague, which is very remarkable: We ascend to the tops of the highest Mountains, (that at other times are not inhabited,) for the thinness of the Air, which is then accounted very wholesome;

from; and there we seek out a Fountain of Water, of which we drink to excess, eating nothing but Herbs and certain Fruits: And this we continue to do till we think that the Plague is ceas'd, and then every one returns to his own House.

As to other Diseases which are very common in *Europe*, as the Gout, the Tertian and Quartan Ague, they are not at all known in *Formosa*, yet we are sometimes (but very seldom,) troubled with burning Fevers; at other times we have a Pain in our Heads or Stomachs, but it lasts not long. If at any time we find our selves indisposed, or any Disease coming upon us, we commonly use this Method for a Cure: We run two or three Miles as swiftly as we can, and in the mean time one prepares a Potion for him that runs, which he drinks off, after he has run his Race, while he is very hot, and immediately goes to Bed, where he sweats till he has cured the Disease. This Potion is made of Roots, Herbs, (especially Sage,) a little Spice, and a Viper or two, boiled in six Quarts of Spring-water, till two thirds be consum'd, then it is strained and given to the Patient as fast as he can drink it, and before he cooleth after his Running; this puts him into a violent Sweat, and by its noble Virtues restores him quickly to his former Health. And besides, our temperate way of living, conduces very much either to prevent or cure our Diseases, especially when we take Tobacco, which purges the Head and Body of ill Humours. Here in *England*, the generality of People frequent Taverns or Alehouses, and the constant custom of drinking such Liquors as are sold there, proves prejudicial to the Health; but in *Formosa*, they commonly spend their idle hours

in walking or chatting together, and smoking a Pipe of Tobacco; and if we drink any thing, it is only a dish or two of *Tea* or *Chila*, which if it does not any good, at least is no ways hurtful: And hence it comes to pass, that we generally live longer there than Men do here, and are free from many Diseases to which *Englishmen* are liable. 'Tis a mistake to think that the Air alone will preserve our Health, unless we be also temperate in eating and drinking; and this I have found true by experience, that no distinction of Climates has ever deprav'd my temper and constitution of Body, but by the help of temperance I have still preserved my Health, thanks be to God, not only in my own Country, but in all the other Countries through which I have travelled, except since my coming into *Europe*, I have now and then been afflicted with the Gout. But to return to the Diseases of *Formosa*, the small Pox is very rife there, and scarce one escapes them; but we have them commonly whilst we are very young, as in the first or 6th Month, or the first or second Year after we are born, but we very seldom have them after we are three Years old, neither do I remember that I have ever heard of one that died of that Disease.

After the Small-pox, there commonly succeeds a certain Disease which we call *Schimpyo* which is only a redness of the Flesh, together with a great internal heat: And the Infants which are troubled with this Disease run the hazard of Death, unless they be kept at a distance from a serene Air, and live in places that are very warm until they be cur'd. But these two Diseases incident to Children last no longer than three, or at most four Weeks.

The Colick is very violent and common with us ; cold generally causeth it, but some have it that keep themselves tenderly ; if we cure it, 'tis by drinking strong Liquors, swallowing Silver Bullets, or hanging the sick by the Feet ; but these Medicines seldom take place ; and the pain is so intolerable that we often kill our selves, or desire a Friend to do it, rather than live in such Misery ; no Man will refuse the Office, because we think it rather an act of Humanity than Cruelty, by any means to deliver a Man from such intense Torments ; yet 'tis a capital Crime for any Man to apply this fatal Remedy, unless the sick desire it.

Women in Child-bed are in great danger of Death. Which I think proceeds from want of Exercise, because when they are with Child they never stir out of the Chamber, but sit and work there all the day long : Many of them die before they bring forth, or if they escape Death, yet at least they are cruelly tormented with pains, which some of them endure for a whole Month before they are brought to Bed.

Maids, for the most part, when they come to be eighteen or twenty Years old, are troubled with a certain Disease which we call *Chatarsko*, and here in *England* is called the *Green-sickness*, which makes them melancholly, and destroys all their appetite to any thing (except Matrimony) corrupts the Blood, and makes them pale-colour'd. This Disease is peculiar to the Female Sex, for which we know no other Remedy but Marriage.

These are all the Diseases which I can remember ; but there may be others unknown to me. I will conclude with this general Observation, that both Men and Women, for the most part,
die

die rather of a great old Age, than of any Disease, except in Child-bearing and fits of the Colick; and you may frequently see Men a Hundred Years old, without labouring under any grievous Disease. If any ask me whether we have the *French Pox* amongst us, I answer, I never heard of any such Disease, and probably there is no such thing in *Formosa*; because we allow Polygamy and prohibit Adultery.

CHAP. XXV.

Of the Revenues of the King, the Vice-Roy, the General of the Army, and of all others in high Places of Power and Trust.

THE King, besides the third part of the Gold and Silver dug out of the Mines, which is paid him by the Vice-Roy, as hath been observ'd in the *Chapter of Metals*, receives also from the Emperor of *Japan* 400000 Copans; out of which Revenue he is to pay 15000 *Japan* Soldiers above-mentioned, his own Guards, and to maintain the Port of his Court. The *Carillan* or General, has every Year about 70000 Copans. The Vice-Roy has 168760 Copans; out of which he pays to the *Gnotoy Bonzo*, or the High Priest, 50000 for himself: To the seven *Gnotoi*, *Tarbadiazos*, or Chief Sacrificators, 7700: To the four Governours of the four Isles, 3600, *viz.* to each of them 900: To the six Governours of the

the six Cities, 3000, *viz.* to each of them 500: To the sixteen Governours of the Villages and Towns, 4000, *viz.* to some of them 300, to others 250, and to others 200. But the Secular Priests are maintain'd by the People. After all which Disbursements, there remains in the hands of the Vice-Roy 100460; out of which he is to pay his Soldiers, and all Officers employ'd by the Government, as Searchers, Guards, and such-like: But this Revenue of the Vice-Roy is not always a certain stated Sum, for sometimes he receives more, sometimes less; but the others above-mention'd receive always the same Salaries.

This Revenue of the Vice-Roy arises partly from the Mines, partly from a Tax of a fifth part of all Goods, which is paid by Merchants, Countrymen, and all others who have no Office under the Government, and is called *Tuen Koon Bogio*, i. e. two parts out of ten; and from another Tax which is rais'd upon all Goods exported and imported, which is called *Tuen Dekie Bogio*, because they pay a third part to the Vice-Roy.

C H A P. XXVI.

Of all the Fruits of the Ground.

NO Corn, such as Wheat and Barley grows in the Isle of *Formosa*; and the reason of it is, because the Sun being very hot, the Soil is sandy and dry, and so the Grain is dry'd up, not having sufficient moisture, before it is fully ripen'd:

pen'd : But instead of Corn we make use of Roots to make Bread. There are two Roots of which we make Bread, whereof one is called *Chitok*, and the other *Magnok* : Both these Roots are sown like Rape-seed, and when they are ripe are as big as a Man's Thigh. These Roots grow twice, and sometimes thrice in a Year, when it is a good season ; and as soon as they are fully ripe, they are cut off and laid in the Sun to be dried, and then we make Flower of them, which being mix'd with Milk, Water, Sugar and Spices is baked ; and so it makes a very good sort of Bread, as white as Snow, and is call'd by us *Kbatzadao*. We have Bread also made of Wheat, which is brought to us from foreign Parts ; but that is too dear for the common sort of People. We have a kind of Bread also made of Rice boiled with Saffron, which Bread is like an *English* Pudding, and is called *Kdekb* ; but this Bread will not keep like the former.

We have Vines also, and make Wine of the Grapes in some few places ; but this Wine is not so sweet as the *Spanish* Wine in *Europe* ; from whence we have that and other Wines, and also Ale, brought by the *Dutch* ; but they are very dear, and are not so much lov'd by the Natives as they are by the *Europeans*. We have many other kinds of Drink, as, *Ar-magnok*, *Pun-tet*, *Charpok*, *Chilack*, *Coffee*, and *Tea*. *Ar-magnok*, i. e. the fellow of *Magnok*, because these two are an agreeable mixture for Health, which Liquor is made after this manner. We boil a great quantity of Rice in Spring-water till it grows very thick, and then we make Balls of it as big as a Man's Fist, which we dry in the Sun, and then boil them in fresh Spring-water ; and when it is boil'd enough, we put it into great earthen

earthen Vessels, and let it ferment, and after that, it is as strong or rather stronger than *English Beer*; and the longer it is kept, the stronger it grows; this Liquor being distil'd, affords abundance of Spirit like Brandy. *Puntet* is a Liquor that runs from some Trees, which we tap at a certain season of the Year: And the Liquor that comes from them we receive into Vessels, and mix it with Sugar, and then having kept it for some time, it has the same taste as soft Ale made of Oat-Malt. *Charpok* is the name of the Fruit of a Tree, and of the Liquor that comes out of it: The Tree is like a Wall-nut Tree, but in this differs from all other Trees, that whereas their Fruit hangs downward, the Fruit of this stands upright; in shape and bigness it resembles a Gourd, and is of a Citron Colour; when it is ripe then it is gathered, and from it we make four different drinks; first, we make little holes in it and the Liquor that drops from it is as strong almost as Brandy. 2dly, We press it between our hands. 3dly, We put it into a wooden press. Lastly, We boil the dry press'd Fruit in Water, and then it makes a Liquor like small Beer in *England*. *Chilak* is a kind of white Powder, and is boil'd after the same manner as *Coffee*, either with Milk, or Water; but in this it differs from *Coffee*, that it may be drunk cold, whereas *Coffee* is always drunk hot. This Powder is made of a root call'd *Chi*; the *Chinese* used a pleasant, but not clean way to make drink of this Root, first giving it to a toothless old Woman to chew, and then boyling it in Milk or Water. *Tea* and *Coffee* are of the same sort, and the Liquors are made after the same manner there as every-where else. Besides these Liquors, they have many other sorts: Such are the *Bullan*, which is made of Apples

Apples and Pears, or of Oranges and Lemmons, and another Liquor, which is made like the *Orgeat* of the same Materials: And lastly, they who can get no other Liquor, drink Milk and Water.

We have almost all the Fruits in *Formosa* which you have in *England*, but not so great variety, nor in such large quantities. We have only two sorts of Apples, the first of a prodigious size, half red and half tawny; the kernels rattle when you move the Apple. The other is yellow, and not so large, and has small spots on it, as if prick'd with a Needle. Our Pears are very yellow, and as big (some bigger) than a Man's fist. Cherries only grow in one Island, and they are as big as a Wallnut, very hard, white on one side, and reddish on th'other. Apricocks and Peaches are as common, as Nuts and Plums are scarce. There are other Fruits, the like I have not seen elsewhere, but I know not very well how to describe them. Besides these, we have many other things, such as Oranges, Lemmons, Sugar in great quantities; and Spices, as Pepper, Cinamon, Cloves, Nutmegs, Tea, Coco's, Coffee, and the like, which are either wholly wanting here, or at least grow very rarely in *England*. Our Trees bear twice in a Year, and the Fig-tree three or four times: And these Fruits you have here (of the same kind with ours) are not half so great, or so well-tasted; so that the Ground there seems to have a peculiar virtue for ripening and improving the Fruit, which here it has not. As for instance, you have here the same sort of Trees, which are there called *Puntet*; but pierce these Trees here when you will, and you will find they will not run the 20th part of the Liquor which they yield there, neither is it so well tasted. And this is
confirm'd

confirm'd by the experience of many. We have a prodigious quantity of *Rice*; this Grain is now so well known in *Europe*, that I suppose I need not describe it. As for Plants, I was very little acquainted with them, so I shall only tell you, that we have one, valued above all the rest, by us 'tis called *Tambackb*, and in *Europe*, *Tobacco*.

C H A P. XXVII.

Of the things which we commonly eat.

BESIDES Bread and Fruit, of which we have spoken already, we eat also Flesh, but not of all sorts of Beasts, for the Flesh of several Beasts (as has been formerly observed) is forbidden: But we are permitted to eat of Swines Flesh; of all sorts of Fowl, except Pigeons and Turtles; of all sorts of Venison, except the Hart and the Doe, of all the Fish that swim in the Sea or the Rivers without any exception. We also eat humane Flesh, which I am now convinc'd is a very barbarous custom, tho' we feed only upon our open Enemies, slain or made captive in the Field, or else upon Malefactors legally executed; the Flesh of the latter is our greatest dainty, and is four times dearer than other rare and delicious meat; we buy it of the Executioner, for the Bodies of all publick capital Offenders are his Fees; as soon as the Criminal is dead, he cuts the Body in pieces, squeezeth out the Blood, and makes his House a shambles for the Flesh of Men and Women, where all People that can afford
is

it come and buy. I remember, about ten Years ago, a tall, well complexion'd, pretty fat Virgin, about 19 Years of Age, and Tire-woman to the Queen, was found guilty of High Treason for designing to poison the King; and accordingly she was condemn'd to suffer the most cruel Death that could be invented, [*Vide* the Chap. of Laws,] and her Sentence was, to be nailed to a Cross, there to be fed and kept alive as long as possible; the Sentence was put in execution; when she fainted with the cruel Torment, the Hang-man gave her Strong Liquors, &c. to revive her; the sixth Day she died: Her Long sufferings, Youth and good Constitution, made her Flesh so tender, delicious and valuable, that the Executioner sold it for above eight *Taillos*, for there was such thronging to this inhuman Market, that Men of great fashion thought themselves fortunate if they could purchase a pound or two of it.

As to eating our Enemies, Tradition tells us, That when in our former Wars our Fore-fathers had conquer'd their Foes, they feasted upon the Slain, the better to gratifie their Revenge, and to deter others from invading or opposing them; they carried their Revenge farther yet, for they hung up the Sculls, Bones, and Weapons of their Enemies in the fairest Rooms of their Houses, and look'd upon them as the richest Ornaments. And I believe our Ancestors, having thus found the delicious relish of human Flesh, and the sweetness of Revenge, introduced this anthropophagous Custom and barbarous Triumph, which their Posterity observe to this day.

We generally eat all sorts of unforbidden Flesh raw; now and then (but very rarely,) you shall see a Man put his Meat into boiling Water to

cleanse, and just warm it ; another perhaps you may find toasting it before the Fire, to take off the waterishness, but both let their Flesh be cold before they eat: With all our Meat we use Pepper, Cloves, Cinamon, Nutmegs, or other Spices ; and instead of Salt, Sugar. Fish indeed is not eaten quite raw, but we dip it in Water, then in Rice-flower, and warm it upon the Coals.

Snakes are reckon'd amongst our Dainties, but Vipers are much more esteem'd ; we dress both as we do Fish ; but to prevent being poison'd by the Vipers, whilst they are alive, we beat them with Rods until they be very angry ; and when they are in this furious Passion, all the Venom that was in the Body ascends to the Head, which being then cut off, they may be safely eaten. We feed also upon Hen-eggs, Goose-eggs, and the like ; and all sorts of wholsom Herbs and Roots, but upon these we bestow no Cookery.

Rice is common Food with us, of which our Cooks will make twenty Dishes, all different in taste and colour : 'Tis observ'd that the eating so much Rice is prejudicial to the Eyes, and hence perhaps most of my Country-men are short-sighted.

We feed much also upon Pease and Beans, dress'd after the same manner as we do Rice.

These are all things (as I remember) that we commonly feed upon.

CHAP. XXVIII.

*Of our manner of Eating, Drinking,
Smoaking and Sleeping.*

1st, **A**LL who can live without working, eat their Breakfasts about seven of the Clock in the Morning; first they smoke a Pipe of Tobacco, then they drink *Bohea*, *Green* or *Sage Tea*; afterwards they cut off the Head of a Viper, and suck the Blood out of the Body; this, in my humble Opinion, is the most wholesome Breakfast a Man can make. Our Dinners are compos'd of the Food mention'd in the last Chapter. We sup chiefly upon Fruits and preserv'd Spices; every Man drinks what he pleaseth; but Tobacco is always used after Meals, being look'd upon as one of the most necessary things for preserving our Lives.

Our Tables are not above a Cubit high; and we sit round them upon the Floor cross-legg'd, like the Taylors here in *England*; People of Fashion sit upon Cushions. We use no Knives and Forks at the Table, but our Meat is cut very small before it is brought thither, and then instead of Forks every one has two sharp-pointed Sticks; and thus with both hands we feed ourselves as fast as we can. Liquids, and what here you call Spoon-meats, our ordinary People take up with the hollow of their Hands; but those who eat nicely, use fine Shells instead of Spoons.

Men of Estates have Dishes, Plates, Trenchers, and such like Utensils at their Tables; but instead

of these, the common People cut round holes in their Tables.

2dly, Every Person of Fashion has his Cup to drink out of, but the common People drink all out of one Vessel. We never drink Healths as the *Europeans* do; but when one has drank, he says, who will drink? If no one offers, then he puts the Vessel by him till it is ask'd for. We do not touch the Vessel with our Lips, but hold it at a distance, and pour it into our Mouths.

3dly, We have different ways of Smoaking: A good Smoaker has a short Pipe with a large Bowl that will hold about a quarter of a Pound of Tobacco; those that are not so great Smoakers, have less Pipes; and those who do not love the oily Heat of Tobacco, smoak thro' Canes two or three Yards long; others use no Pipes, but roll a Leaf of Tobacco hard, light it at one end, and suck at the other.

Here I must not omit to describe the admirable way of smoaking a *sociable Pipe*: Suppose ten or fifteen Friends sit round a Table, in the middle of it is a thing like the Bowl of a Pipe that holds *no more* than four or five pounds of Tobacco; there are holes stop'd round the bottom of this Bowl; then comes a Servant with a burning hot piece of Copper, and a bundle of small Canes; he lights the Tobacco with the Copper, and every one takes a Cane, unstops a hole, and fixeth his Cane in it; and thus they smoak a *sociable Pipe*. Our single smoaking is call'd *Abiaor*: But this sociable way is call'd *Abiaorzaor*, i. e. smoaking together. And this is such a mark of Friendship, that if you ask a Man whether he be intimately acquainted with another, he will answer, We have smoak'd together, using the word *Abiaorzaor*.

Here also let me observe, that as Philosophers say, there are four Elements without which the World cannot subsist; so we say, there are four things absolutely necessary for Man's Life, viz. Eating, Drinking, Smoaking, and Sleeping; and for this reason, People of all Ages and Conditions smook in *Formosa*; even Children as soon as ever they can hold a Pipe, are taught to smook by their Mothers.

4thly, The fourth thing necessary for Life is Sleep. Traders and Labouring Men allow themselves generally seven hours rest, from nine at Night till four in the Morning: Men of Estates allow themselves about six hours, from eleven at Night to five in the Morning; yet both rest or rise according as extraordinary Occasions require: Men of great Quality lye upon four Beds, the lowest is of Rice-straw, then one of Wool, the third of Feathers, and above that a Cotton-Quilt; their Sheets are commonly made of Silk, and they go to bed in Long-silk Gowns. Burghers and Trades-men have double Beds, the lower of Leaves of Trees, and the upper of Wool. The Country People lye upon Straw, Leaves of Trees, or the like cheap and coarse things.

CH A P. XXIX.

Of the Animals in Formosa, which are not found in England.

Generally speaking, all the Animals which breed in *England* are to be found in *Formosa*; but there are many others which do not breed

here, as Elephants, Rhinocerots, Camels; all which are tame, and very useful for the service of Man. Sea-horses also are sometimes seen upon our Coast. But we have other wild Beasts which are not bred here, as Lions, Boars, Wolves, Leopards, Apes, Tygers, Crocodiles; and there are also wild Bulls, which are more fierce than any Lion or Boar, which we believe to be the Souls of some Sinners undergoing a great Penance. We have an Animal also with a Head and Body like a small Cow, Horns like a Hart, and the Tail of a Goat; 'tis easily tamed, and serves for the same uses as a Horse. But we know nothing of Dragons or Land-Unicorns, only we have a Fish that has one Horn: And we never saw any Griphons, which we believe to be rather fictions of the Brain than real Creatures.

Besides the Animals above-mentioned, we have also familiar Serpents, which we carry about our Bodies; and Toads, which we keep in our Houses to attract all the Venom that may happen there; and Weasels for eating of Mice, and Tortoises for our Gardens. There is also a kind of Animal much like a Lizzard, but not so big, which we call *Varchiero*, i. e. the Persecutor of Flies; its Skin is smooth and clear, like Glass, and appears in various Colours according to the situation of its Body; 'tis wonderful to see how eagerly and industriously it pursues the Flies wheresoever it sees them, upon a Table, or on Flesh, or in Drink, and it seldom fails of catching them. This kind of Animal is to be found only in *Japan* and *America*, besides the Isle of *Formosa*.

Though the aforesaid Animals do not breed in *England*, yet they are too well known here to need any particular Description.

C H A P. XXX.

Of the Language of the Formosans.

THE Language of *Formosa* is the same with that of *Japan*, but with this difference, that the *Japannese* do not pronounce some Letters gutturally as the *Formosans* do: And they pronounce the Auxiliary Verbs without that elevation and depression of the Voice which is used in *Formosa*. Thus for instance, the *Formosans* pronounce the present Tense without any elevation or falling of the Voice, as *Ferb Chato, ego amo*; and the preterperfect we pronounce by raising the Voice, and the future Tense by falling it; but the preterimperfect, the *plusquam perfectum*, and *paulo post futurum*, we pronounce by adding the auxiliary Verb: Thus the Verb *Ferb Chato, ego amo*, in the preterimperfect Tense *Fervieye chato, Ego eram amans*, or according to the Letter, *Ego eram amo*; in the preterperfect Tense it is *Ferb Chato*, and the Voice is raised in the pronunciation of the first Syllable, but falls in pronouncing the other two; and in the *plusquam perfectum* the auxiliary Verb *viey* is added, and the same elevation and falling of the Voice is observ'd as in the preterit. The future Tense of *Ferb Chato* is pronounced by falling the Voice in the first Syllable, and raising it in the rest; and the *paulo post futurum* is pronounced after the same manner, only adding the Verb *Viar*, as *Ferb viar Chato, ego ero amo*. But the *Japannese* say, *Ferb Chato, Ferb Chataye, Ferb Chatar*, pronoun-

cing the auxiliary Verb always after the same manner.

The *Japan* Language has three Genders ; all sorts of Animals are either of the Masculine or Feminine Gender, and all inanimate Creatures are of the Neuter : But the Gender is only known by the Articles, *e. g. oi, hic, ey, hae, and ay, hoc* ; but in the Plural Number all three Articles are alike.

They have no Cases, and they use only the singular and plural Number, but not the Dual : As for Example, *oi banajo, hic homo, os banajos, hi homines*. But, since I do not intend to write a Grammar of the Language, but only give some Idea of it, it may be sufficient to add this general Observation, That it is very easie, sounds musically, and is very copious. If any one shall ask from what Language it is deriv'd? I answer, That I know of no other Language, except that of *Japan*, that has any great affinity with it ; but I find many words in it which seem to be deriv'd from several other Languages, only changing either the signification or termination.

Our way of writing is different from any I ever saw or heard of. I shall first say something of the manner of writing amongst our Neighbours, the *Chinese* and *Japannese* ; and then shew you how we write in *Formosa*.

First, Every Traveller knows, that the Learned amongst the *Chinese* use such Characters, that by the addition or diminution of Points they signifie one or more words ; and this way of writing is so hard to learn, that I believe their Merchants and Traders have an easier Alphabet to keep their Accounts with ; and I have some reason for this Assertion ; for many young Men of ten or fifteen
Years

Years of Age bred to trade, will keep their Masters Books exactly ; whereas you can scarce find a Man under 30 Years of Age that can readily write the Language and Characters of the *Chinese*. Besides, I have seen many Boxes and Bales of *Chinese* Merchandize, with the Names, Weight and Value upon them, and all in Characters far different from what the *Bonzos* and other learned *Chinese* use : But of this I can say no more, for I was not curious, nor at leisure to study that Language thoroughly.

Secondly, The *Japannese* have four ways of writing : The first from the top of the Page to the bottom in a perpendicular Line ; this way 'tis thought they had from the *Chinese*, as it is also that they had their Characters from them ; but time, and they hating the *Chinese*, has very much alter'd the latter. The second way is known only to the Priests, and every one of their Characters signifies a whole Sentence ; they write from the left hand to the right, as the *Europeans* do. The third way is much easier than the two former ; and this they do by an Alphabet of 12 Vowels and 61 Consonants ; with these they can readily express or signify most Sounds, or Modulations of the Voice : This way of writing is from the right to the left, from thence to the right again, and so on backwards and forwards to the end of the Page, so that the whole Page is but one continued curve Line. This way of writing is called *Ribanatobym*, from *Ribanar* to write, and *Tobym*, which answers the *English* words backwards and forwards. The fourth is what they have learnt from us, and of which I am about to speak.

Thirdly, We in *Formosa* use a far more clear and easie way than either above-mention'd : We have

have but 20 Letters, but every Letter has four or five Significations, according to the opposition of some Points, or the posture of the Letter. See the Figure annex'd.

We were wholly ignorant of Letters before our Law-Giver *Pfalmanaazaar*, came to us; he wrote our *Jarhabadiond* in the same Characters we now use; and this way of writing he pretended was a Divine Gift; he taught it the Priests, and they taught others, so that now we have scarce any Man of what condition soever but he can read and write. The Emperor of *Japan*, after he had conquer'd our Island, was very curious to learn our way of writing; and he easily acquir'd it; so that by his Example, 'tis now *A-la-mode* in *Japan*, and perhaps more used amongst the Quality than any of the three ways afore-mention'd.

They have many particular Rules, as to the use of these Letters, which it would be endless as well as useless here to set down, and therefore I shall only add the Names of some things that are most common, and subjoin to them the Lord's Prayer, the Creed, and Ten Commandments in that Language, to give the Reader some Idea of it.

The Emperor is call'd in that Language, *Bag-bathaan Cheveraal*, i. e. the most high Monarch; the King, *Bagalo*, or *Angon*; the Vice-Roy, *Bagalendro*, or *Bagalender*; the Nobles, *Tanos*; the Governours of Cities or Isles, *as Tanos Soulletos*; the Citizens, *Poulinos*; the Countrymen, *Barhaw*; the Soldiers, *Plessios*; a Man, *Banajo*; a Woman, *Bajane*; a Son, *Bot*; a Daughter, *Boti*; a Father, *Pornjo*; a Mother, *Porniin*; a Brother,

Brother, *Geovreo*; a Sister, *Javraiin*; Kinsmen, *Arvauros*; an Isle, *Avia*; a City, *Tillo*; a Village, *Casseo*; the Heaven, *Orhnio*; the Earth, *Badi*; the Sea, *Anso*; Water, *Ouilleo*.

The reason why the *Japan* Language differs from that of the *Chinese* and *Formosans*, is this, because the *Japannese* being for their Rebellion banish'd from *China*, settled in the Isles of *Japan*; upon which account they so much hate the *Chinese*, that they have chang'd all things they had in common with them, as to their Language, Laws, Religion, Habits, &c. So that there is no affinity between the *Japan* and *Chinese* Language. But the *Japannese* being the first Inhabitants of *Formosa*, brought their Language along with them into that Island, which is now much more perfect than it was at their first coming. Yet the *Formosans* preserve still the purity of their Language without any considerable alteration, whereas the *Japannese* are continually changing and improving it every Day.

But that the Reader may have some Idea of the *Formosan* Language, I have here subjoin'd the Lord's Prayer, the Apostles Creed, and the Ten Commandments in that Language, printed in Roman Characters.

The Lord's Prayer.

Koriakia Vomera.

OUR Father who in Heaven art, Hallowed
 Amy Pornio dan chin Ornio vey, Gnayjorhe
 be thy Name, Come thy Kingdom, Be done thy
 fai Lory, Eyfodere fai Bagalin, Jorhe fai
 Will

*Will as in Heaven, also in Earth so, Our
domionapo chin Ornio, kay chin Badi eyen, Amy
bread daily give us to day, and for-
khatfada nadakhiontoye ant nadayi, kay ra-
give us our trespasses, as we forgive our
donaye ant amy fochin, apo ant radonem amy
trespassers, do lead us not into temptation, but
fochiakhin, bagne ant kau chin malaboski, ali
deliver us from Evil, for thine is the King-
abinaye ant tuen Broskaey, kens fai vie Baga-
dom, and Glory, and Omnipotence to all Ages.
lin, kay Fary, kay Barhaniaan chinania sendabey.
Amen.*

Amien.

The Apostles Creed.

I *Believe in God the almighty Father,
Jerh noskion chiu Pagot barhanian Pornio,
Creator of Heaven and of Earth:*

Chorhe tuen Ornio kay tuen Badi:

*And in Jesus Christ his beloved Son
Kay chin J. Christo ande ebdoulamin Bot
our Lord, who conceived was of the Holy
amy Koriam, dan vienen jorh tuen Gnay
Ghost, born of Mary the Virgin, suf-
Piches, ziesken tuen Maria Boty, lak-
fered under Pontius Pilate, was crucified, dead,
chen bard Pontio Pilato, jorh carokhen, bosken,
and buried, descended to the infernal places,
kay badakhen, mal-fien chin xana khie,
on the third day rose from the dead, ascended
charby nade jandafien tuen bosken, kan-fien
into Heaven, sitteth at the right hand of God
chinn Ornio, xaken chin testar-olab tuen Pagot
his*

*his Father almighty, who will come to judge
ande Pornio barhanian, dan foder banaar
quick and dead.
tonien kay bosken.*

*I believe in the Holy Ghost,
Jerh noskiou chin Gnay Piches,
the Holy Catholick Church,
Gnay Ardanay Chflae,
the Communion of Saints,
Ardaan tuen Gnayji,
the Remission of Sins,
Radonayun tuen Sochin,
the Resurrection of the Flesh,
Jandafiond tuen Kriken,
the Life Eternal. Amen.
Ledum Chalminajey. Amien.*

The Ten Commandments.

H*Hear O Israel, I am the Lord thy
Giftaye O Israel, Jerh vie oi Korian fai
God who brought thee out of the Land of Egypt,
Pagot dan bayneye sen tuen Badi tuen Egypto,
and out of house of bondage.
kay tuen kaa tuen flapat.*

I. Not have another God before me.

Kau zexe apin Pagot oyto Jenrh.

II. Not make to thee a graven Image,

Kau Gnadey sen Tandatou,

*not an Image like to those things which in
kau adiato bsekoy oios day chin
Heaven are, or in Earth, or under the Earth,
Ornio vien, ey chin Badi, ey mal Badi,
not worship, not serve it, for I am
kau eyvomere, kau conraye oion, kens Jerhvie
thy*

thy Lord God jealous, and I visit the
 say Korian Pagot spadou, kay Jerh lournou os
 sins of the Father upon the Sons, until the
 sochin tuen Pornio janda los Botos, pei chin
 third and fourth Generation of those who
 charby kai kiorbi Grebiachim dos oios dos
 me hate, and mercy I do to
 genr videgan, kai teltulda Jerh gnadou chin
 thousand Generations of them who me love,
 janate Grebiachim dos oios dos genr chataan,
 and my precepts keep.
 kai mios belostofnautuo laan.

III. Not take the name of God thy
 Kau chexner ai lory tuen Pagot fai
 Lord in vain, for the Lord will not hold inno-
 Korian bejray, kens oi Korian kau avitere aza-
 cent him who his Name shall take in vain.
 ton oion dan ande Lory chexneer bejry.

IV. Remember that thou sanctifie the Sabbath;
 Velmen ido sen mandaar ai Chenaber;
 six days labour and do all thy Work,
 dekie nados farbey kai ynade ania fai Farbout,
 but the seventh is the day of Sabbath of
 ai ai meniobi vie ai nade tuen Chenaber tuen
 thy Lord, not labour in that day, thou not thy
 fai Korian kau farbey chin ai nade, sen kau fai
 son, not thy daughter, not thy man-servant, not
 bot, kau fai boti, kau fai sger-bot, kau
 thy maid-servant, not the stranger who before thy
 fai sger-boti, kau oi jansiero dan splan fai
 gates is, for the Lord created Heaven,
 brachos vey, kens oi Korian chorheye Ornio,
 Earth, Sea, and all things which in them are
 Badi, Anso, kai ania dai chin oios vien
 in six days, and on the seventh rested,
 chin dekie nados, kai ai meniobe stedello,
 therefore

therefore he blessed the seventh day and hal-
kenzoy oi skneaye ai meniobe nado kay gnay-
lowed it.

frataye oin.

V. *Honour Father and Mother thine that*
Eyvomere Pornio kai Porniin foios ido
may be prolong'd thy days in land, which
areo jorhen os foios nados chin badi, dnay
the Lord thy God shall give thee.
oi Korian fai Pagot toye sen.

VI. *Not murther.*

Kau anakhounie.

VII. *Not fornicate.*

Kau versifierie.

VIII. *Not steal.*

Kau lokieyr.

IX. *Not say a false testimony against thy*
Kau demech stel modiou nadaan fai

Brother.

Geovreo.

X. *Not covet the house of thy Brother,*
Kau voliamene ai kai tuen fai Geovreo,
not covet the wife of thy Brother, not
kau voliamene ey bajane tuen fai Geovreo, kau
covet his man-servant, or his maid-servant,
voliamene ande iger-bot, ey ande iger-boti,
or his ox, or his ass, or whatsoever
ey ande macho, ey ande signou, ey ichnay
to him belongs.
oyon tavede.

C H A P. XXXI.

Of the Shipping of the Formosans.

BESIDES the Ships we have for making long Voyages, we have other Vessels which we call *Balconos* and *Floating Villages*, or *Arcacasseos*, which belong only to Noblemen, and are made use of by them to travel, or take their pleasure upon the River. The Emperor, the King, Vice-Roy, and the Noblemen, have every one a *Balcon* for himself, and a *Floating Village* for their Guards: Which Vessels will be best explain'd by the following Figures.

You must note, That there is only this difference between the *Balcon* of the Emperor, a King, and a Vice-Roy, that the one is a little more magnificent than the other: The *Arcacasseos* or *Floating Villages*, in which are the Guards of him to whom the *Balcon* belongs, are all alike; only the others are not so long, nor so broad and splendid as that of the King.

We have no Coaches to travel in by Land, but we have another kind of Carriage which is much more convenient, for we are carried by two Elephants, or Camels, or Horses, in a thing like a Litter, call'd *Norimonnos*, into the largest of which thirty or forty Men may enter; the Figure whereof is to be seen in the following Cut.

All these Litters, whether they belong to Noblemen, or inferior People, are made after the same manner, saving that some of them are more stately than others.

fig: 14.

The Kings Balcon



A Floating Village

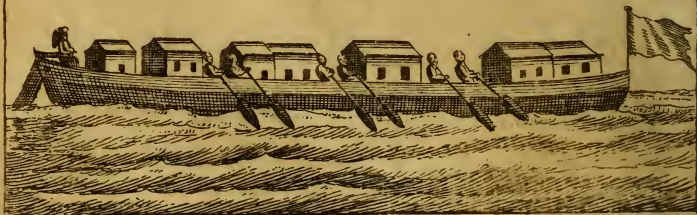


Fig: 15.

A Gentlemans Balcon



A Litter

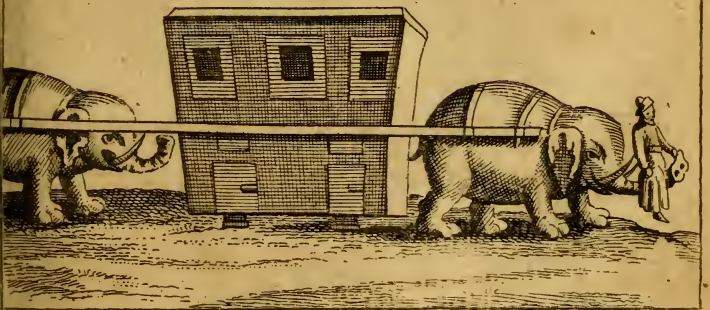




fig: 16.

The several figures of Money

Rochmo



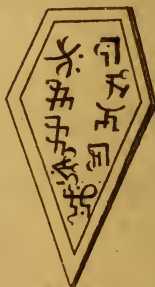
Copan



Taillo



Taillo



Colan



Riaon



C H A P. XXXII.

Of the Money of the Formosans.

THE *Japannese* have three sorts of Money, whereof some is made of Gold, and the other two sorts are of Silver and Brass. All these kinds of Money are current in the Isle of *Formosa*; and besides them, they have some of Iron and Steel.

The highest piece of Gold that's coin'd at *Japan* is call'd *Rochmoo*, and is in value nine Copans and a half. A Copan is a piece of coin'd Gold worth seven Taillos, and a Taillo is a piece of Silver Coin worth 58 Stivers, according to the *Dutch* way of reckoning, (as *Varenius* says,) and very near worth an *English* Crown; But the Brass Money is of little value, as the *Caxæ*, which are only worth about two Pence of *English* Money; and yet there are half *Caxæ* and quarter *Caxæ*; but this last kind of Money is only us'd in *Japan* and not in *Formosa*.

But in the Isle *Formosa*, a *Rochmoo* is valu'd only at eight Copans, and each Copan at six Taillos, and a Taillo at forty eight Stivers; not that these several pieces of Money weigh less in *Formosa* in proportion to the Silver, for they are of the same weight, but because Gold doth not bear the same proportion with Silver in *Formosa* as it doth in *Japan*; for Gold is more plentiful in our Island than Silver; and on the contrary, Silver is more plentiful than Gold in *Japan*: And besides them, the *Formosans* have a piece of Steel Money, which they call *Colan*,
K and

and is of the same value with a *Taillo*, though it is not quite so big. They have also Money made of Iron, which they call *Riaon*, a half *Riaon*, and a quarter *Riaon*. Now a *Riaon* is worth the quarter part of a *Taillo*, or of a *Colan*. They have a piece of Copper Money, which they call *Capchau*, worth about seven Farthings. The Figures of all which may be seen in the following Table.

A *Rochmoo*, which weighs eight pound and a half of Gold is of this shape: — *A* is the upper part of it, whereon is the Head of the Emperor; on the lower part of it are his Arms; but on the other side are the Arms of the King, who reigns in that Province where the Money is coin'd. There are also half *Rochmoos* of the same shape, and of half the weight.

A *Copan* is a piece of Gold which weighs one pound. In the upper part on one side, it has the Head of the Emperor, and in the lower part the Head of the King: But on the Reverse it has their Arms. There are also half *Copans*; and both these sorts of Money have a hole in the middle.

A *Taillo* is a piece of Silver Coin which weighs four Ounces, and on one side it has a Sword; and on the other are the ancient Characters of the *Japannese*, denoting its value.

Of the *Caxa*, some are round, others four square and triangular; but these are coin'd only in *Japan*.

Our Steel-Money is of different sorts; a *Colan* of Steel weighs four Ounces; we have also three quarters, half, and a quarter of a *Colan*, exact in proportion and value. The *Colan* is square; one side has the Arms of Religion, with this Inscription

tion in *Formosan* Letters, *Honour to God*: And on the other side are the Arms of the King.

A *Riaon* is a piece of Iron Money, almost of the same bigness as a *Colan*, and is worth but a quarter of it. It has the same Inscription with a *Colan*, but its Figure is almost round.

The *Capchau* is a piece of Copper Money almost of the same value with a *Japan Cassens* or *Caxà*; its Figure is almost round, but it has no Inscription. There are also half *Kapchaus* and quarter *Kapchaus*.

CHAP. XXXIII.

Of the Arms of the Japanese and Formosans.

EVERY one I think knows that the *Japanese* use no such Arms as are commonly us'd here in *Europe*: But after the *Jesuits* and *Dutch* came there, they gave them some Guns and Muskets, which are not so many as to be serviceable to them in making War against their Enemies, but are kept as Curiosities to be shewn. The warlike Instruments which they make use of, are as follows.

First, The *Battering-Ram*, which is an Engine they use for destroying the Walls of a City. *Fachos*, which are made of a certain tough Wood, to which are fastened many sharp plates of Steel, and are covered all over with Pitch, Rosin, and such like combustible Ingredients:

And when it is kindled, it is thrown out of an Engine with so much force, that the sharp plates of Steel will cut three Men through the middle, standing directly behind one another. Next, they use in Fighting long and short Spears, Bows, and Arrows, and Cimiters.

This must be confessed by all that know them, that they are wonderfully skilful in all the ways of exercising their Arms, especially in shooting an Arrow, which they will direct as exactly to the Mark intended, as any *European* can a Bullet shot out of a Musket.

They make *Swords* and *Daggers* so wonderfully fine, that they are highly esteemed in all the Eastern Countries. Metals are there so plentiful, and they are so skilful in melting and mixing, purging and tempering them, that in these Arts of preparing Metal, they far excel the *Europeans*. Iron is the Metal of which the *Japannese* make their *Swords* and *Daggers*, of which they have one Mine; and their *Swords* are so curiously and exactly temper'd, that one of them is more precious than a *Sword* made of the purest Gold; for some of them are found to have so good an edge, that they will cut a small Tree in two with one blow, or divide a piece of Iron in two without blunting their edge. Their *Daggers* are made of such a mixture of Metals, that if any one be but slightly wounded with them, unless he cut off the wounded Flesh in the same instant, the Wound becomes incurable. Of the same Materials they make the heads of their *Lances*, *Arrows* and *Spears*, so that their Wounds are always mortal, unless the spreading of the Poyson be presently stopped; which practice seems to be unjustly condemn'd by the *Europeans*, since they
them-

themselves make use of more deadly Weapons than are usual there: Neither is it any great matter when we intend to destroy an Enemy, after what manner we kill him: Nay, in this respect the most deadly Weapons seem the best, because the more they kill, the sooner the War is ended, which is the best for all Parties.

However, all over the East the Soldiers formerly made use of these *Japan* Weapons: But now the Emperor has prohibited to export them under the pain of Death, so that none dare bring them into *Formosa*; yet the King who is sent thither has a Magazine full of these Arms, which are laid up for a time of War; and so they are far from being very rare and precious there: Nay, notwithstanding the prohibition, there are some who venture to export them clandestinely; for I remember I saw many of them in *Goa*, which are there publicly expos'd to Sale. They use also Slings, wherewith they throw Stones; yet this they do but very seldom.

C H A P. XXXIV.

Of the Musical Instruments of the Japanese and Formosans.

IT must be acknowledged that the Art of Musick was not known for many Years in any of the Eastern Countries, neither had the *Japanese* any certain method of singing and playing upon Instruments of Musick, tho' they had long since such as somewhat resembled the *Drum* and the

Tabor, the *Trumpet* and *Flagellet*, and others that I know not what to compare to. But since the time that the *Europeans* came thither, they have learn'd the way of making and using these Instruments, which are now made almost after the same fashion as they are here in *England*: For when they heard the *Jesuits* play upon the *Organs* in their Churches, and sing Musically after the manner of the *Romish* Church, they were mightily taken with it, and inflam'd with a desire of learning the Art of Musick, which now by their industry and ingenuity they have attain'd, tho' not in perfection, yet to such a degree as wonderfully pleases themselves; and therefore they commonly use both vocal and instrumental Musick at their Marriages, Funerals, Sports and Recreations; and at their Sacrifices, but chiefly when they sacrifice Infants.

Thus it is in *Japan*; but in the Island of *Formosa*, the Natives still observe their ancient method of singing and playing upon Musical Instruments, if their way of singing may be called a method; for except some few particular Prayers, which are sung by the Priests only, the People sing all other things, every one after a different manner, according to his fancy; which we do not look upon as ridiculous, because we know no better; but on the contrary, the different Voices and Tones, which every one uses at pleasure, seems to us to make a pleasant Harmony. After the same irregular manner we play upon the Instruments of Musick, which are us'd in Temples, such as the *Drum*, the *Tabor*, &c.

We use also *Trumpets* and *Flagellets*, and other Instruments common in *England*, and therefore I need not describe them: But we do not use

use the *Harp* in our Temples; because we believe the Christians only use them. We have likewise *Kettle-Drums* which make a harsh and warlike sound, and these we use when we go to Battel; but they are so big that they must be carried by an Elephant. Other Instruments of Musick we have not.

CH A P. XXXV.

Of the way of Educating our Children.

I Have already said, that every Wife takes care of her own Children, but if she be the Wife of a Nobleman, she has Servant-Maids, to look after them. We begin to teach Children to read at three Years of Age, and some of them will both read and write very well when they come to be five Years old. Our Mothers have an excellent method to teach us both to read and write at the same time. First they learn us to repeat the names of our Letters before they shew them written; when we can say our Letters, then our Mothers write down three or four, and put over them a sheet of our finest transparent Paper, giving us Pencils (instead of Pens) to copy the under-written; our Mothers name the Letters as we write, and give all other necessary directions, so that by practising thus a few Months our Children more readily understand and write, than the *Europeans* after they have been some Years at your publick Schools.

Between the fifth and eighth Years of our Age our Mothers teach us the Principles of Religion, and inculcate our Duty to our Parents and Neighbours, and instruct us in the Manners and Customs of our Country, and the like, according to every one's Condition: At eight Years of Age we are sent to the Schools, where the Priests (for such generally are our School-Masters) examine us what we have learn'd at home, and they supply our Deficiencies, and perfect our Education. You must not suppose that Children of mean Parents can have all these advantages, for the Priests will be extravagantly paid for instructing us, and so indeed they are for all they do. This is the way of Educating our Boys.

But the Girls have no other Tutors but their Mothers, who teach them to read, write, all manner of curious Works, modest Behaviour, and all moral Virtues; and lastly, how they shall behave themselves in a married state; their Fathers will sometimes examine what progress they have made. The Daughters being thus bred, are strict Followers of Virtue and their Mother's Exhortations, insomuch that they will rather kill themselves than condescend to any act of Uncleaness. I shall bring an Example which happened about eight Years past, and of which I was a very near witness.

Our *Angon*, or King being dead, the Emperor appointed another; upon his arrival in our Island he visited (according to custom) all the remarkable places of it; amongst the rest he went to the *Great Peorko*, where he was nobly entertain'd by the Governour, one of whose Wives was justly reputed one of the most modest, ingenious, and charming Beauties of our Age; the
new

new King (who was a brisk sanguine Man, about 35 Years of Age) was at first sight greatly enamour'd with her, and commanded the Governour to send her to the Royal Palace in *Xternetsa*; the Governour might have refus'd, for the King has no power over another Man's Wife, but yet he chose rather to stain his Honour, than lose the favour of the new King; and accordingly, the King was no sooner returned from his progress, but the Governour sent the Lady with a very splendid Retinue; the King receiv'd her with abundance of joy and respect, and led her into a stately Room, she shew'd a modest chearfulness, tho' sorrow sat heavy upon her Heart; the endeavours she us'd to conceal her Grief, added, if possible, to her Beauty, and this enflam'd the King the more, so that he forgot his Reason and his Dignity, and shew'd her all the Follies of a most extravagant Passion; the Lady took advantage of his weakness, and kneeling down, begg'd he would grant her own favour before he enjoy'd her; the King answered, he was willing to please her in every thing, but that he must know what she would ask before he could grant. "Then, reply'd she, "the favour I beg, is to be shut up
"in a private Chamber for three Days and
"Nights, and during that time no one shall see
"or speak to me; things necessary for my Life
"or Diversion shall be brought once a Day to
"my door, the Servant that brings these things
"shall knock and give me notice, and then he
"shall retire whilst I take them in; this punctu-
"ally perform'd; I shall obey your Commands.
The King granted her Request, and sent her that very moment into a Chamber, and constantly the greatest Rarities of his Table were carried to her, together with Letters full of amorous and tender expressions;

expressions: When the Servant went the third Day he was surpriz'd, for he found what he had carried the Day before still lying at the door; he quickly inform'd his Royal Master, who was greatly concern'd at it; however, for his word's sake, he staid till the time was fully expired, and then he went himself to the door, where having knock'd and call'd in vain, he commanded the door to be broken, and entering the Room, he found the Victuals in a corner of it, and the Lady starved to Death. Here's a tragical Scene that I want words to describe, and the King was so afflicted at it, that I am not able to express his Sorrows; he immediately kneel'd by the Body of the virtuous Lady, and swore by his great Patron *Amida*, that he never more would make the like attempt: He buried her with all the Honours imaginable, and at his invitation the Governour was present at the Funeral. Her Picture he caused to be made in solid Gold two Cubits high, and plac'd it upon an Altar in the same Chamber where this Tragedy was acted; thither he himself, or some of his chief Ministers go twice every Week, and burn all manner of Provisions before her Image. Thus you see the force of good Education, that even weak Women will dye the worst sort of Death, rather than sully their Honour, or transgress the Rules of Virtue.

Our Parents think it very improper to beat their Children, tho' it may seem necessary to deter them from the Vices to which they are addicted (much less do they use such imprecations upon them, as some *Europeans* do upon their Children) but they instruct them the more carefully in their Duty, admonish them of their Faults, and by the most winning Persuasives exhort 'em

to amend; for they hope that as their Reason encreases with their Years, they will of themselves abandon their Vices. And indeed this gentle method of Admonition and Exhortation does commonly prove so effectual, that young Men of six or nine Years of Age will behave themselves with as much civility and modesty in their Discourses and Gestures as an old Man can do, which deserves no small admiration.

They have very sharp natural Wits, readily learn the Languages and liberal Arts: And if any one think that I boast too much of my Countrymen, they may read the Account that is given of them in the Relations of several Authors.

When they are arrived at the eighth or ninth Year of their Age, then their Parents send them to the Schools, and after that (should they be negligent in their Studies) they never force them by threats to do any thing to mind their Books, but encourage them by good words and fair promises, and by proposing to them Examples, either real or feign'd, who by improvement in their Studies have arrived at great Honours and Dignities; and by these and such-like means they prevail more over the Youth, than they could by Blows and Menaces; for to speak the Truth, the Natives of *Japan* and *Formosa*, are naturally so stubborn and surly, that they cannot endure blows; and hence it often happens, that Servants, when they are undeservedly and unmercifully beaten, will in revenge kill their Masters.

The Infants of Noblemen are carefully brought up by their Mothers and Nurses, who constantly attend them to see that they want for nothing, and cover them with Silk or Cotton to keep them warm;

warm; but never wrap them in swadling Cloaths as the *Europeans* do: But our Country People are careless in cloathing their Children, and keeping them warm while they are Infants; and when they come to be two Years old, they suffer them to run naked over the Mountains and Woods.

Our childbed Women never give suck, but dry up their Milk as fast as they can. This custom is founded upon these Reasons, *First*, That the Women may the sooner be with Child again. *2dly*, That the Children may be free from all the Infirmities of their Mothers. *3dly*, To prevent the Mothers being too fond of their Children, &c. Therefore tame Deer, Goats and Sheep are our only wet Nurses, which the Children suck till they are about three or four Years old, then they learn to Smoak, though some smoak before they leave the Teat.

C H A P. XXXVI.

Of the Liberal and Mechanical Arts in Japan and Formosa.

THE *Japannese* far excel the *Formosans* in liberal and mechanical Arts, and yet I now find they are much inferior to the *Europeans*; they are indeed the most ingenious Artists and Philosophers of all the *Eastern* People, tho' the *Jesuits* give the preference to the *Chinese*, and this has so puffed them up with Vain-Glory, that you shall commonly hear a *Chinese* boast, "That he
" sees

“ sees with two Eyes, the *Europeans* but with
“ one, and the rest of the World with none
“ at all.

The *Japannese* Nobility, and the *Bonzii* are great Ornaments and Encouragers of Learning; the *Bonzii* for the most part are hard Students all their Lives. They value themselves for obscure Sayings, Riddles, and Paradoxes; metaphorical and equivocal Expressions being the chief Flowers of their Rhetorick. They have many religious Sects amongst them, but the Emperor will not allow one Party to dispute with another; therefore they write many Books to justify the reasonableness of their own Opinions, without raising any Objections against the Principles of others; and thus they dissent without quarrelling, and fill many Libraries without one polemical Discourse or Book of Controversies.

They apply themselves heartily to the study of Philosophy, but I am very little acquainted with their Notions, and therefore must not pretend to publish them; but by what I have read and heard, their Philosophy seems a confus'd Collection of the Opinions of the Ancients, which the Priests have trump'd up to favour their Whims and Superstitions: As for instance, They believe God to be of so sublime a nature, that he cares not for earthly things, and therefore they admit Heroes to be Mediators between God and Man; and this Notion perhaps they had from the *Epicureans*. From the *Pythagoreans* no doubt they had the Doctrine of Transmigration of Souls; and so of others.

Altho' the *Bonzii* by their Office are set apart to minister in holy Things, yet Religion and Philosophy is not their only study, for many of them spend a great deal of time in Medicine,
Law,

Law, and the Mathematicks ; and for this purpose there are noble Academies not unlike the Universities in *Europe*.

It requires some Years to perfect themselves in the two old ways of Writing I have before-mentioned : They teach one another the Greek Tongue, in which they commonly discourse without being understood by the Laity : Hence in the writings of their modern Philosophers and Demi-Gods, you shall here and there see a few lines of Greek ; but this Language the *Bonzii* keep among themselves, whereas in *Formosa* our Priests will teach it to any Body for Money.

But some perhaps will ask me, Who brought Greek first into *Japan* or *Formosa* ? I must honestly answer, that we have many things amongst us that I know not how, when, or from whence they came ; and yet this confession of my ignorance is no argument against the matter of fact : For I doubt not but I might ask a thousand Englishmen from whence they had their Language, before I should meet with ten that were able to satisfy me ; so there is no question but some of the learned of my Countrymen can tell you when Greek and other things were introduced into our Island of *Formosa*.

Our Schools or Colleges are very nobly founded, and have been greatly enriched by bountiful Benefactors : The King, Vice-Roy, Noblemen, and Gentlemen, send all their Sons thither ; and the Priests who are the Tutors, are loaded with vast Rewards and Presents, according to the proficiency of their Pupils.

Here (by way of digression) I shall tell you how we determine Controversies, and how Criminals that deserve Death are convicted, and sentenced : We have no written or Statute Laws
but

but what are in the *Farhabadiand*, or what I have said the Emperor *Meriandano* made to direct and bind our Princes in the administration of Justice.

First, If two Men contend about any civil Right, they ought to present themselves before the Governour of their Town or Village, and there each to plead his own Cause, the Governour writes down the Arguments on both sides, which he sends to the King or Prince, and he having considered the pretensions of both, gives the Cause to the Person he thinks wrong'd; from his Decree there is no appeal, so that as soon as the Governour receives the King's answer, he puts an eternal end to this Controversie.

2dly, As to capital Offenders, they also are brought before the nearest Governour, the accusers bring their Evidences, and the Prisoners make their defence; the Governour notes down every thing that passes at this tryal, and at the bottom of the Paper humbly puts his Opinion, that the Persons are either Guilty or Innocent; however these Proceedings are likewise sent to the King or Prince of that Island or Province where the facts were committed; if he condemns the Criminals, then he fixeth a red Seal (which is a drawn Sword) to the side of the Paper; but if he thinks them not guilty, then he seals with white or black Wax; this Seal is a Scepter or Staff of Authority. The King remits the proceedings to the Governour, who executes or releases his Prisoners according to the Seal affix'd by the King. But to proceed:

The *Japannese* are great Students in the Mathematicks, but we in *Formosa* know very little of it: Our Priests have positively forbidden us to study

study Astrology and Astronomy, the reason I suppose is, because we now believe that the Sun, Moon and Stars are intelligible Beings, but if we well understood those Sciences we should soon discover the contrary.

We have no distinction of Physician, Chirurgeon and Apothecary, but the Physicians heal Wounds, and dispense their own Medicines; they are very ignorant and unskilful, and yet they are much honoured by all. Their Excellency consists in the knowledge of Plants and Minerals; the dissection of Humane Bodies is altogether unknown, neither do they think Anatomy a necessary qualification for a Physician. Their way of Blood-letting is different from what I have seen in *Europe*; formerly they us'd to stand at a little distance from their Patients, and shoot small darts indifferently into any part of the naked Bodies; but the *Japannese* have taught them a better way, for now they have incision Knives with which they scarifie the parts grieved; when they think they have taken away Blood enough, they apply a stiptick Powder and a green Leaf of Tobacco to the Wounds.

Our Priests are excellent Poets, they will compose long Prayers and Sermons in Verse; some of them are so addicted to it, that their common Discourse is all chime and Jingle. Our Poetry consists of a certain number of Syllables having the same elevation and cadency in two or three Lines, and every verse terminates in the same note. Our Priests (and indeed all of us) affect likewise brevity in their Speech and Writings, and contrive in how few words it's possible to express any matter; they frequently write to our Princes, and their Letters are surprizingly fine and short. They study all manner of ways to move the Passions

sions of the People, and to persuade them to observe and practice what they teach.

Hitherto I have chiefly treated of the Liberal Arts, and I shall now say something of the Mechanical.

And first of our ready Writers, who serve instead of Printers; for Printing is not known in *Formosa*, but to supply it, we have Men who take Thirty, Forty, or more poor Children, purposely to copy all Books that are brought; so when any Man intends to publish a Book, he carries the Original to one of these ready Writers, who copyeth it very fairly, and gives to every Child a page, and they put a piece of transparent Paper over what their Master has written, and speedily and exactly copy it, tho' at the same time they perhaps understand not a word that they imitate; and thus the Master having a great number of Boys and Girls, quickly furnisheth us with many true Copies of the Book; and this serveth instead of Printing. The *Chinese* I know have somewhat a better way than this, tho' not so good as the *Europeans*, for they carve the whole Book in Wood if it be written in large Characters; but if the Letters are small, 'tis engrav'd in Copper; so when these wooden or copper Copies are finished, they print as many as they please. The *Japannese* use this way also; but a little before I left *Formosa*, I was told that our Emperor had desir'd the *Dutch* to teach us their way of Printing, but all Letters and Characters are forbidden except our own.

Our Painters (tho' not to be compar'd to the *Europeans*) are esteem'd much better than those in *China*. We have also abundance of Carvers in Wood, who work admirably fine; but the *Japannese* exceed us a little in Stone-works. Our

L

Potters

Potters are very numerous, and curious in making what you call here *China-ware*, but we *Porcellano*, and 'tis well known we far excel not only the *Chinefe*, but all the Eastern People in this Art.

We have not a publick Baker or Brewer in our whole Island, for in every House there is Bread and Drink made sufficient for that Family. Shoemakers and Taylors are not different Tradesmen with us, for he that makes one Garment, cloaths us from top to toe. We know not your Tallow-Chandlers Trade, but instead of Candles we have Lamps, and Torches made of the Pine-tree; the Country People indeed make a blaze with any combustible matter.

Glass is not only admired in *Formosa*, but all over the *East*; when it was first brought amongst us, we were so charmed with its transparent clearness, that the Merchants sold what I find to be worth but two Pence in *Europe*, for half, and sometimes a whole *Copan* of Gold: But they, finding the profitable returns for it, poured in such vast quantities, that it is now very common; yet still I compute this Commodity to be worth twenty times more there than it is here; most of the Windows of our Noblemens Houses are of fine Glass; but the ordinary People can't afford to buy it, and therefore they use Silk, or Paper dipp'd in Oyl, to make it the more durable and clear.

The Art of Vernishing, or what here you call Japanning, is very little practised by us; neither do we much esteem it, tho' our Women handle their Pencils tolerably well, but not so neatly as they do their Needles, with which they make curious Works valued all over the World.

We melt, temper and refine our Mettals, tho' I confess not to such fineness and perfection as the *Japannese* and *Europeans* do.

Our Farmers are well-skill'd in manuring and tilling the Ground, or sowing Seed, or planting, according to the nature of the Soil.

Besides the Arts and Trades already mention'd, I could reckon up many others, as, all sorts of Smiths, Masons, Carpenters, &c. but to do it would render me tedious and impertinent; I shall therefore conclude this Chapter with this observation, That as we highly esteem all that are learned in the liberal Arts; so we little value Tradesmen, and those who get their Bread by the sweat of their Brows.

C H A P. XXXVII.

The manner of our Vice-Roys rendering an account of his Government to the Emperor of Japan.

ALL Kings, Vice-Roys and Princes, subject to the Emperor of *Japan*, ought twice every Year to attend him, and to give him an account of every thing remarkable that has happen'd the last half Year, and to receive his farther Commands and Instructions: But because *Formosa* is a conquer'd Isle, he very politickly ordereth the Vice-Roy to attend him every six Months, and the King to stay at home, being afraid if the King should go, the Vice-Roy might stir up a Rebellion in his absence; the *Carillian*

therefore makes the Expedition to *Japan* along with the Vice-Roy ; the former lays before the Emperor the present state of the Government as he received it from the King, but the Vice-Roy delivers his own Observations on the Island and People. The Vice-Roy commands Ships, Balcons, Floating-Villages, Litters or Palanquins, and all things necessary to be got ready against the day of their departure ; the *Carillan* lodgeth in the Vice-Roy's Palace the Night before they begin their Voyage, and early in the Morning the King comes thither also with a splendid Retinue, where (in the presence of the Vice-Roy) he gives the *Carillan* plenary Instructions ; this done, the King is obliged to accompany them to *Khadzey*, the Sea-port Town where they embark, there he wisheth them all happiness, they then pursue their Voyage, and the King returns to his own Palace. The Vice-Roy and *Carillan* are carried in the same Balcon, which has 36 Noblemens Balcons to attend it ; then follow fourscore floating Villages, in which are the Guards and Servants, the Litters and Elephants ; and lastly, the Storeships with all manner of necessaries. When they come near the Island, they are dispos'd in the following order ; first, forty floating Villages, then the Vice-Roy and *Carillan* in the middle of the Balcons, next the other forty floating Villages, the Store-ships bring up the Rear ; thus they arrive at *Xima* a Sea-port in *Japan*, where the Vice-Roy, &c. refresh themselves ; the Governor of *Xima* pays them all manner of Honours, entertains them with a noble Supper, and a Comedy after it ; but the Servants and Slaves spend most of this time in getting things ready for the next Day's Cavalcade. Morning being come, they set out for *Edo* (where the Emperor re-

sides)

fides,) first eighteen Noblemen and their Ladies in their Litters; then the Vice-Roy in his Litter, in which also is the *Carillan*, ten Ladies of the Vice-Roy's Family, and but one Nobleman; after this follow the eighteen other Noblemens Litters, the whole encompass'd with Horse and Foot-Guards properly dispos'd. The Vice-Roy's Litter is three ells long, and two and a half high, most richly adorn'd with Needle-work, &c. within, and covered with pure Gold. The Litters of the Nobility are but an ell and a half long, and no more in height, these also are beautified with Pictures, Gold, Silver, Copper, Brass, Silk, &c. every Litter is carried between two Elephants. (I should have told you, the Emperor does the Vice-Roy the Honour to send twenty of his Courtiers to receive him when he lands at *Xima*, and as many to accompany him in his return thither) In the order aforesaid they arrive at the Imperial Palace in *Yedo*, the next day they are introduced into the Emperor's presence, who receives them very graciously, and during their stay (which usually is a Month) he admits them audience for one hour every day in the publick Assembly of Kings, Vice-Roys and Princes, which at this time likewise come from all parts to render an account of their respective Governments; when they are out of his Imperial Majesty's presence, they are diverted by the Courtiers with all manner of Sports and Recreations. At their audience of leave the Emperor bestows some valuable Gifts, and bids them Farewel. Being thus dismissed, they return to *Xima*, where the *Japannese* Courtiers see them honourably received by the Governour, and then they return to *Yedo*; the next Morning the Vice-Roy thanks the Governour, and sets out in the former manner for

Formosa ; the King is obliged to meet him at *Khadzey*, and from thence to accompany him to his Palace, where the Vice-Roy (in the presence of the *Carillan*) tells him what had pass'd, and delivers the Orders he had receiv'd from the Emperor ; then the King and *Carillan* retire to their own Palaces. I must not conclude this Chapter without telling you, That tho' the Emperor allows only the title of Vice-Roy to him who was formerly our King, yet he shews him more honour than to any King in *Japan*.

C H A P. XXXVIII.

Of the Success of the Jesuits in propagating the Christian Faith in Japan, from 1549, to 1615. More especially of the Reasons of the terrible Slaughter that was made of them about the Year 1616. And of the Law prohibiting Christians under pain of Death to come into Japan.

Since my design is only to give an Account of the Isle of *Formosa*, and only to touch upon the Affairs of *Japan* so far as they have relation to it ; I shall not pretend to give a particular History of the various success the Jesuits met with in propagating the Christian Religion thro' the

the several Kingdoms of *Japan*, of which I have receiv'd no certain information : But in general I am very well assur'd, by the constant uncontroul'd Tradition of my Countrymen, that notwithstanding all the difficulties they met with, they made a wonderful progress in the Conversion of that Empire between the Year 1549. (in which *Xaverius* says, he first arrived at *Cangoxima*) and the Year 1616, or thereabouts ; for 'tis commonly believed in *Formosa*, that in this space of time more than a third part of *Japan* was converted to the Christian Religion ; and even *Tampousamma* himself, who was then Emperor of *Japan*.

Tho' many other Causes might concur to promote the spreading of the Christian Religion in *Japan* by the Jesuits, of which I can give no particular account, yet I am very certainly inform'd, that one thing which contributed very much to the propagation of it, was their proposing the Christian Religion, after such a manner as was most agreeable to natural Reason, and the Doctrines and Practices commonly received among the *Japannese*.

Thus the Jesuits taught them in their first Lectures, That there was but one God, the Creator and Governour of all things in Heaven and Earth, and demonstrated his Eternity and other Attributes by natural Reason ; but said nothing of a Trinity of Persons in the Unity of the Godhead, lest it should shock their belief of the one true God. And as to Christ, they affirmed that he was a Divine Vertue residing in a Humane Body, or a mighty Hero sent from God to reveal his Mind and Will to Mankind ; and they enlarged upon the Holiness of his Life, the Reasonableness and Excellency of his Doctrine, the many Miracles

he wrought for confirmation of it, and the bitter and painful Death he endured on the Cross for the expiation of the Sins of Mankind : All which were agreeable enough to the Opinions the *Japannese* had conceiv'd of their pretended Heroes, viz. That they had done many wonderful Feats, and endur'd great and lasting Pains to deliver their followers from future Torments. But all this while the Jesuits said nothing of his being God and Man in one Person, but conceal'd that Mystery, as being too difficult for the apprehension of the *Japannese*, until a more convenient opportunity.

They taught the *Japannese* to worship the only true God, and his Son Jesus Christ, who was rais'd from the Dead by the Almighty Power of God, and ascended into Heaven, and was exalted in the humane Nature to all Power in Heaven and Earth, to assist and relieve his faithful Servants ; which was agreeable enough to the Notions they had of their deified Men, such as *Xaca* and *Amida*, to whom they pray'd for relief in all their Straits and Necessities. And as to the Worship of Images and Saints departed, there was such a perfect Harmony between the Jesuits and the *Japannese*, that they desir'd them only to change their Idols for the Images of Jesus Christ, the Virgin *Mary*, and other Saints of the only true God, and to continue the same way of worshipping and trusting to the Saints, as Intercessors with God for them, but not to offer Sacrifices to them.

They administred Baptism in the name of the Father, the Son, and the Holy Ghost, as the rite of admitting Men into the Christian Church, and never declared the Holy Ghost to be a Divine Person

Person in the ever-blessed Trinity, but represented him as the Power of God.

They administred the Lord's Supper in commemoration of the Death of Christ, but never offered to explain the Mystery of Transubstantiation, or the Sacrifice of the Mass.

And by this way of representing the Christian Religion, and concealing those Mysteries of it, and the peculiar absurdities of the Popish Doctrines, it appear'd to contain nothing but what was agreeable to natural Reason, and the Notions and Practices commonly receiv'd among the *Japannese*, and so it easily gain'd credit, and spread mightily among the ingenious *Japannese*; especially being recommended by some peculiar advantages it has above all other Religions, as particularly by the full assurance it gives of a future state of eternal Life and Happiness.

But as this Artifice gain'd the Jesuits many Followers, while they conceal'd the aforesaid Doctrines, which they did for many Years, until they found their Party very strong and powerful: So when they declar'd them to the People, and impos'd them as necessary Articles of Faith, the Christian Converts murmur'd against them for changing the Religion they had formerly taught; and the *Pagans*, especially the *Bonzies*, exclaim'd against them as Impostors, for deceiving the People with new Devices, which occasion'd many to fall from them, and rais'd in all a strong suspicion of their Insincerity: So that this Declaration of these new Doctrines prov'd very much to their disadvantage, and may be reckon'd one Cause of their utter Ruin and Extirpation.

A second Cause was the great Envy and Indignation which all the *Pagans*, but chiefly the *Bonzies*, conceiv'd against the Jesuits, because they insinuated themselves so far into the favour of Kings and Princes, and all the rich Men who were Converts to their Religion, that they settled great Revenues upon the Christian Monasteries, which us'd formerly to be given to the *Bonzies*; nay, the Fathers disinherited their Sons to enrich their Monasteries, which so exasperated the Minds of the *Pagans* against them, that they endeavoured by all means to extirpate them.

A third Cause was, the discovery of a Conspiracy, carried on by the Jesuits, to betray the Empire of *Japan* into the Hands of the King of *Spain*; for which end they had sent him Letters, which were found out, giving him an account of the situation of their Harbours, several Cities, Castles and Forts, and the manner how they might be besieged and taken. The Jesuits confess, that the great Dominions which the King of *Spain* possess'd in the *East* and *West-Indies*, gave the *Japanese* a great umbrage; and this they say mov'd them to set on foot a design of abolishing their Religion, and driving them out of their Country: But they deny that they ever wrote such Letters to that King, giving him an account of the strength of the *Japan* Empire, and the ways of attacking it; and pretend that these Letters were forg'd by the *Hollanders*, on purpose to render the *Portuguese* odious, and get their Trade in *Japan* out of their Hands. But this Forgery was never proved upon the *Dutch*; and therefore 'tis commonly believ'd in *Formosa*, that the Jesuits were the Authors and Contrivers of the aforesaid Letters, which must
certainly

certainly have render'd them very odious to all the *Pagans*.

But all these three Causes were only preparatory to that which follows, which was the last and immediate Cause of the great slaughter of the Christians in *Japan*. For the better understanding of which we must consider, that in the great progress which the Christian Religion had made in *Japan*, by the preaching of the Jesuits and other Missionaries of the *Romish* Church, there were not only several Kings, and Princes, and many great Lords, but also an Emperor who had embraced Christianity, whose name was *Tampousamma*; and he gave them not only a Toleration, but all manner of Encouragement to profess and propagate their Religion in all parts of his Empire. The Jesuits being puffed up with this success, and supported by so great an Authority, ventur'd boldly to expose their peculiar *Dogmata* of *Transubstantiation*, and the *Sacrifice* of the *Mass*, &c. which they required all the Christians to believe under pain of Damnation; and to use all the pious Frauds they could invent, for getting the Riches of *Japan* into their own Coffers. And having by this means given great offence to the Christians, and incurr'd the great hatred of the *Pagans*, and raised a vehement suspicion in all sorts of People of their being Impostors; they began to be afraid, lest the *Pagans* should conspire together to work their Ruine, and therefore were resolv'd to be before hand with them, and to take the shortest way for converting the whole Empire to their Religion.

To this purpose they forg'd a Lye, which they went and told the Emperor, That the *Pagans* were contriving to raise a Rebellion against him, and

and to cut the Throats of all the Christians; That they had already had several Consultations about carrying on this wicked Conspiracy, which they would certainly put in execution, unless they were timely prevented. The Emperor, who look'd upon them as very wise Men, and put an entire confidence in them, asked them, What they would have him to do? To which they readily answered, that to secure himself and the Christians from this Conspiracy, he could do nothing better, than to send his Letters to all the Christian Churches, requiring the Christians every-where throughout the Empire, to rise up in Arms at a certain Hour of such a Night, and kill all the *Pagans*: For by this means, continu'd they, the wicked Design against your Majesty and the Christians will be prevented, and the Christian Faith alone will flourish through all your Empire, and there will be none left alive to trouble you, or disturb the Peace of your Government. Besides, the better to excite the Emperor to this Undertaking, they assur'd him that he was oblig'd to do it, not only in point of Policy, but of Religion, because this would be such a commendable and meritorious Work, to extirpate Heathenism and settle Christianity in all his Dominions, that he might certainly expect the Blessing of God, and of Christ, upon himself, and all his Christian Subjects, for finishing such a glorious Design. But, added they, if you delay much longer to put it in Execution, you will certainly find by woful Experience, that your Majesty and all the Christians will be murder'd in one Night; the consequence of which must be the utter extirpation of Christianity in *Japan*.

These things they represented with so much
seeming

seeming Zeal and affectionate Concern for the Christian Religion, that the Emperor was prevail'd upon, as is commonly reported, to grant them his Letters to be sent to all the Christians, requiring them to destroy all the *Pagans* in his Dominions; tho' others say that the Jesuits presum'd so far upon the Emperor's good Affection to their Cause, that they wrote these Letters in the Emperor's Name without his Knowledge, and dispatch'd them to all the Christian Churches. However, this is certain, that all the Churches receiv'd Orders written in the Emperor's Name, to rise up in Arms at such an Hour of an appointed Night, and destroy all the *Pagans*. And tho' this Design was manag'd with all the Artifice of the Jesuits, to conceal it until the time of Execution, yet they could not carry it on so secretly but the *Pagans* came by some means or other to hear of it, time enough to prevent the fatal Blow: For either the Christians, who had Fathers or Mothers, or other near Relations that were *Pagans*, out of natural affection to them, discovered the Plot, that they might have an opportunity to save their Lives; or others being touch'd with Horror at so bloody a Conspiracy against their Countrymen and Friends, found their good Nature too hard for their Religion; and therefore gave timely notice to the *Pagan* Kings and Princes to fortify themselves against the intended Massacre: Which they did so effectually, that having got all things ready, they rose up in Arms with their *Pagan* Subjects on the very Day before that in which the Christians were to put their Design in Execution, and fell upon them, and destroy'd them wheresoever they could be found. The Emperor being a Christian, and having too much countenanced the Jesuits in their
intended

intended Massacre, was forc'd by the *Pagans* to leave his own Dominions, and went into the City of *Goa*, where he died, and his Body is still preserved in the Church of the *Jesuits*, where a stately Monument is erected to his Memory, with an Inscription to this purpose, *Here lies Tampoufamma Emperor of Japan, who was banished out of his Dominions, and dyed a Martyr for the Christian Religion.* At the same time there were five Kings and two Vice-Roys apprehended, who had promoted the Christian Religion in their several Kingdoms; and they were thrown into Prison, and there remain'd until they died.

The slaughter was so general, that not only the *Jesuits* and other Missionaries of the *Romish* Church, but all the *Japannese* that had been converted by them, were put to Death whensoever they were seiz'd: Some were hang'd, some thrown into the Rivers, or Ditches, others were beheaded, and great numbers suffered the most cruel Deaths the *Pagans* could invent. But tho' the slaughter was very general, yet it cannot be imagin'd, that all the Christians were apprehended at the same time, but many of them lay conceal'd, and skulk'd up and down in Corners for several Years before they were discover'd; and after the first heats of the Persecution were over, many of those *Jesuits* and Monks who were seiz'd, were for some time respited, and being cast into Prison, continu'd there until a new Emperor was created, and then were put to cruel Deaths, with most exquisite Torments.

After this time the name of a Christian grew so odious through all the Empire of *Japan*, that no Christian was suffered to live in it, but the *Pagans* slew them all whensoever they discover'd them.

them. And this wicked and bloody Conspiracy, which was so contrary to the mild and charitable Spirit of Christianity, was such a scandal to the *Pagans*, and reproach to the Christians, that henceforward they were all esteem'd Villains, Rebels, Impostors, and the worst of Men; and therefore when any of them were found out, all the People cry'd out, *Away with them, Crucifie them*: And Searchers were appointed to enquire diligently in all places, if any of them could be discovered; as has been already observ'd in the *Chapter of Laws*.

This Relation of the Conspiracy of the Jesuits and other Popish Priests, against the *Pagans*, and the great slaughter of the Christians, which follow'd upon the Discovery of it, is as firmly believed in *Formosa*, by Tradition from Father to Son, as the Gunpowder-Plot is believed here in *England*, to have been contrived by the Jesuits and other Papists: But I must confess, that I cannot positively determine the time when it happen'd; only I think it most probable, that it was about the Year 1616.

C H A P. XXXIX.

Of the coming of the Dutch into Japan, with their Success, and the Tricks they play'd.

THE Dutch hearing of the great slaughter of the Papists in *Japan*, and that they were for ever banish'd from that Empire, laid hold of
this

this Opportunity to settle a great Trade with the *Japannese*; and for that end having laded several Ships with great stores of such Commodities as they thought most vendible in that Country; they sail'd to *Japan*, where being arriv'd, they were presently call'd to an account, what they were? and from whence they came? They answer'd, they were *Hollanders*: Then the Inquisitors ask'd, whether they were *Francos*, i.e. *Europeans*? and they confess'd themselves to be *Europeans*. Then, reply'd the Inquisitors, you are *Carokor-banajos* (which is the name we give to Christians, and signifies *Cross-men*.) The *Dutch* pretended not to understand the meaning of the word *Crossman*, but ask'd whether it was the name of a Country or Religion? how, say the Inquisitors, it is impossible you should be *Europeans*, and not know what the Crossmen are? did you never hear of the *Portugueze*, who worship a Cross and other Images of their Saints, and make their own God, and eat him when they have done? Yes, yes, reply'd the *Dutch*, we now understand what you mean by Crossmen, but we have none amongst our Countrymen. Then it seems, say the Inquisitors, you are not of that Religion. No, God forbid, the *Dutch* answer'd, we are so far from it, that we are hated and continually persecuted by those you call Crossmen; for their Religion obligeth them to convert the whole World, or to destroy all those who will not submit to the Pope, who is the Head of that Religion. The Inquisitors being not yet fully satisfied, ask'd many more questions; the *Dutch* at last told them, that to prove themselves no Crossmen, and not of the Religion of the *Portugueze*, might they have the honour to speak to the Emperor, they would teach him an infallible way
how

how he should discover all Crossmen that ever should enter into his Dominions. This so pleas'd the Inquisitors, that they quickly dispatch'd a Messenger to Court, to inform the Emperor of all that pass'd between them and the *Dutch*; which being related to the Emperor, he commanded that they should have leave to land, and to bring them before him. When they were come into the Emperor's presence, they presented him with two great Guns, and a striking Clock with an Alarm, and a musical Bell; both which wonderfully pleas'd the Emperor, but chiefly he admired the two Guns when he saw them charg'd and discharg'd. Then they address'd the Emperor in words to this effect: " The Crossmen
 " have so ungratefully abused your Imperial
 " Goodness, that you very prudently deny them
 " any entrance into your Dominions; but as for
 " us we are persecuted by them, being Men of
 " quite different Principles; neither do we come
 " here with a design to propagate our Religion;
 " but our desire to trade with your Majesty's
 " Subjects was the only reason that brought us
 " hither; we bring you Commodities from far,
 " and exchange them for the product of your
 " own Country; we venture our Lives and Goods
 " by a long and dangerous Voyage, your Majesty
 " and your Subjects hazard nothing. As for
 " these Crossmen, if your Majesty will condescend
 " to our humble advice, we will teach
 " you how you shall certainly discover all that
 " come hither, and 'tis thus, Let your Imperial
 " Majesty command a Cross (such as these Crossmen
 " Worship) to be made in all your Sea-port
 " Towns, and order your Governours of them
 " to oblige all Strangers to shoot at this Cross,
 " spit at it, spurn it, trample upon it, or to

“ shew their contempt of it by any other act
“ your Majesty shall think fit : This Test will
“ infallibly discover whether the Strangers be
“ Crossmen or not, for none but Crossmen will
“ refuse to shew their indignation and scorn.
The Emperor was well pleas'd with what they said, follow'd their advice, and permitted them to trade with his Subjects.

Not long afterwards, some Jesuits and other Priests of the Roman Church ventur'd to *Japan*, they told the Inquisitor that they were *Hollanders* ; the Inquisitor reply'd, if so, you are welcome ; then he call'd for a Crucifix, and desir'd the Strangers to shew their contempt of it by some of the acts above-mention'd, which they refus'd to do, and at last confess'd themselves to be Crossmen ; how can you be Crossmen if you are *Hollanders* ; said the Inquisitor, for the *Hollanders* are not Crossmen ? Indeed, reply'd the Jesuits, they are Christians or Crossmen as well as we. Now, says the Inquisitor, I find you have told me two Lies ; you said at first, you were *Hollanders*, and now you say the *Hollanders* are Christians as well as you, by which you confess your selves not to be *Hollanders*. 2dly, You say the *Hollanders* are Crossmen as well as you, which I know to be an impudent Lye, for I have seen them trample upon the Cross with pleasure, and I am sure they would burn it with as much satisfaction as I my self could do. The Inquisitor then sent them to Prison, they were in number about forty six, and in a few Days they were all executed ; the Jesuits to this Day annually commemorate their Martyrdom.

By these and the like means, the *Dutch* were mightily in favour with the Emperor and all his Subjects, they had all the Privileges that Foreigners

reigners could expect: After they had traded with the *Japannese* for some Years, they begg'd leave of the Emperor to build a great Storehouse, in which they might lay up their Merchandize; pretending it was a great loss to them to carry their Goods up and down the Country before they could sell them; and that it would be more convenient, not only for themselves, but also for the *Japannese* to have a certain place appointed whither all Persons might resort, either to buy their Commodities, or take them in exchange for the product of the Country. The Emperor granted them leave to build such a House for their Goods: But they instead of a Warehouse built a very strong Castle, with very good Fortifications; yet none of the Natives ever suspected them of any ill design (but thought that the House was built after the *Dutch* way) until some time after it was finished. Their design was discover'd when a new Fleet of Ships arriv'd from *Holland* in *Japan*; for these Ships were laden with Guns, Muskets, Pistols, and all sorts of Warlike Instruments, and great Stores of Gunpowder and Bullets; as plainly appear'd by this accident: The *Dutch* having conceal'd their Arms and Ammunition in wooden Frames, that they might not be seen by the *Japannese*, convey'd them out of their Ships, and laid them upon Carts to be carried to their Castle: But it happen'd unluckily for them, that some of the Carts were broken by the way, and the wooden Frames burst in pieces by the fall, which discover'd their hidden Treasure of Arms and Ammunition, and alarm'd the *Japannese* who saw them, with the apprehension of some wicked design, which was to be executed by such great quantities of warlike Preparations: Whereupon some

of them ran presently and acquainted the Emperor with what they had seen, and the danger that threaten'd his Country by the tricks of these deceitful *Hollanders*; and he sent away in all haste ten or twelve Companies of Soldiers, who kill'd as many as they could find of them; but the greatest part of them had escap'd from the Castle, and were got into their Ships which had put to Sea before the Soldiers arriv'd; which happen'd by the oversight of the Natives, who might easily have encompass'd the Castle at some distance, so that none could enter in or go out of it, whereby all that were in it would have been forced either to surrender themselves or die for Hunger. After this their Castle and all the Guns they could find were seized by the *Japanese* for the use of the Emperor; and the *Dutch* were for some time prohibited any Commerce with *Japan*: But upon their humble Petition and fair Promises, the Emperor gave them leave to come into *Formosa*, which was then also under his Dominion, and thither they resorted for some time: But the *Hollanders* not finding in *Formosa* all the Commodities they wanted, did again beg leave of the Emperor to trade into *Japan*; which the Emperor would not allow, until at last the King of *Nangasack* interpos'd on their behalf, and pray'd that he might be permitted to receive them into his Isle, which is not far distant from the rest of *Japan*. And this the Emperor granted upon the following conditions:

First, That they should trample upon the Crucifix.

2dly, That the Inquisitors should take out of their Ships all their Guns and Ammunition, all Sails, Masts, Ropes, and other Furniture, to be kept

kept in a Storehouse as long as the *Dutch* stay'd in the Country.

3dly, That he should appoint Soldiers to go along with them through the Country, and observe them.

4thly, That they should not stay any longer than the Emperor pleas'd ; but as soon as he should send his Orders for their going away, they should make all things ready for sailing, and depart presently.

These Conditions have been hitherto very exactly observ'd ; whenever therefore they have sold off, or barrer'd all their Commodities, and are ready to put to Sea again, then all their warlike Instruments and Ship-tackle, that were taken away at their first coming, are restor'd to them, and they have free liberty to return into their own Country.

C H A P. XL.

Of the new Devices of the Jesuits for getting into Japan.

THUS the *Hollanders*, by denying Christianity, secur'd their freedom of Trade in *Japan*, but the Papists were for ever shut out of that Country by this Test of Christianity, until the Jesuits by their subtilty invented a new way for procuring their admission into it, which was this: They learn in the first place the *Japan* Language in the City of *Goa*, where it is taught in the Academy ; and when they can speak it very well,

they put on the *Japan* Habit, and thus accoutred they go to some Port in *Japan*, and being examined by the Searchers what Country they belong to, and from whence they come? They readily answer, That they are *Japannese*, and come from such an Island, and such a City in *Japan*, naming them (for they take care to learn the Names and Customs of places) which is easily believ'd by the Searchers, because of their Language and Habit.

And having thus securely pass'd the Test, when they come ashore they disguise themselves under various shapes ; for some set up for Merchants and Toysellers, others for Tutors or Mechanicks, and they live in private Houses, and follow their several Employments with as much care and industry as if they depended upon them for a livelihood, tho' 'tis certain they are otherwise provided with sufficient means to maintain them, by those who send them thither. For the Pope sends every Year a certain number into *Japan*, and takes care to furnish them with all things necessary, and they are allow'd two Years for learning the *Japan* Language, four Years for their stay in *Japan*, and about three Years for their Journey backward and forward. They have a certain *Japan* word, which they pronounce after a manner peculiar to themselves, whereby they know one another, as I understand since by my Tutor Father *de Rodes*, who being ask'd by a Gentleman at *Avignon*, how the Missionaries knew one another in *Japan*? He answer'd, by the word *Abo*, which in *Japan* signifies *quickly*, by which the new-comers, as they walk through the Cities and Villages, know their Brethren that have been there before them; and after they know one another, they meet together
in

in private places to discourse about their own Affairs.

Thus there is a continual Succession of a new Missionary after four Years are expir'd, to supply the place of him who then returns home, as I am very well assur'd by my own experience, tho' 'tis not easie to guess for what end they are sent, or what good they do when they come there. For it is in vain for them to pretend that they convert many of the Natives; during their four Years stay, to the Christian Religion (as I know that some of them boast after their return) since it is impossible they should escape the diligence of so many Searchers, as are every-where appointed to detect them, if they should publicly own themselves to be Christians, and endeavour to convert the Pagans: And indeed, if it were true what they relate, that one had converted twenty, another thirty, and a third fifty, during their stay in *Japan*, ever since the time of their Banishment, there would be very few Pagans left in that Country, according to their account of Conversions. 'Tis true, that some Years ago there were Jesuits or Popish Priests who made some Converts to Christianity; but in a little time they were discover'd by the Searchers, and both they and their Converts were burn'd alive, except a few who renounced Christianity, and embraced their ancient Idolatry, for fear of the torments of such a cruel Death: But at *Rome* they talk nothing of any such disasters, but every one boasts of the numerous Converts he has made in the Empire of *Japan*, and pleases himself with the relation of his Travels, and the many wonderful things he has seen, being greatly puffed up with an Opinion of the everlasting Glory and Fame he has merited by such a difficult and no-

ble Undertaking. Upon the whole matter it seems to me most probable, that the great Design of the Missionaries, who have been sent to *Japan*, since the time of their Banishment from it, is to spy out the Country, and to inform themselves exactly of the Situation of their Harbours, the number of their Forts and Castles, and in short all the Strength of the Empire, and to take aim by what methods they may be attack'd with success, hoping that at length some magnanimous Christian Prince will undertake a glorious Expedition, with sufficient Forces to conquer that Empire by their direction, and to plant the Christian Religion among the Natives, in spite of all the prejudices wherewith they are possess'd at present against it : For indeed I cannot perceive what other Benefit and Advantage they can propose to themselves by all the Trouble and Expences they are at, in sending so many Missionaries into *Japan*.

Within a few Years after the Persecution of the Christians in *Japan*, the Emperor having obtain'd the Isle of *Formosa*, as has been above related, began to persecute also the Christians there; but tho' he treated the Jesuits and Popish Priests with the same severity he had us'd in *Japan*, burning some alive, crucifying others, or hanging them up by the Legs till they were dead; yet to the Natives who were Christians he shew'd more mercy, leaving it to their own free choice, either to renounce Christianity, or to depart for ever out of their own Country; whereupon many of them chose rather to fly into other Countries than deny Christ; but others being unwilling to leave their Estates and their Country, renounc'd Christianity, and were reconcil'd to their former Superstition. And since that time
the

the same Law is in force against the Christians in *Formosa*, as was made against them in *Japan*.

The CONCLUSION.

FROM what has been said of the Causes of the great Persecution of the Christians in *Japan*, we may clearly understand how great a prejudice the Jesuits have done to Christianity, and what a Reproach and Disgrace they have brought upon the Christian Name, by imposing their Popish Errors upon the People as necessary Articles of Faith, and by designing that barbarous and bloody Massacre upon all the poor *Pagans* : Whereas, if they had propos'd the Christian Religion in its purity and simplicity, and behav'd themselves towards their Profelytes with that Meekness, Charity and Sincerity, which became their Apostolical Office (and I found in my good Guide) I dare affirm, that in all probability the whole Empire of *Japan* had now been Christian : But by their misrepresentations and wicked practices, the *Japannese* have such a false notion of Christianity, and such strong prejudices against it, that it would be much more difficult now to convert them ; nay, the door is shut against any Christians who might have such a charitable Design, or would attempt to remove their prejudices, and possess their Minds with a just Idea of Christianity. How detestable then was the Wickedness of the Jesuits, which occasion'd all this Mischief ! And how deplorable is the Case of these poor *Pagans*, who are now so fetter'd in Chains of
Darkness,

Darkness, and bound up to their Idolatrous Practices, that they can never hope to see the glorious Light of the Gospel, or feel the Power of it in their Hearts and Lives, as might have been reasonably expected from them? For if they do so exactly observe the Precepts of their own Religion, altho' it be uncertain and contrary to the Divine Nature, altho' it enjoyn them such a horrible and cruel practice as to sacrifice their own Sons ; with what Cheerfulness, Humility, and Veneration, would they have perform'd the reasonable Service and Obedience of Christianity, had they been enlighten'd with that heavenly Doctrine in its Purity, and tasted the power of it, in purging their Hearts, and reforming their Lives?

Some perhaps may think that I have done too much Honour to the *Pagan* Religion as it is profess'd in *Formosa*, by giving such a long and particular Explication of it, as if I were still persuaded of the truth of it, which God forbid : And therefore I must desire such Persons to consider, that I was oblig'd to give an account of all things relating to that Religion, as they are to be found in *Jarhabadiond*, which is our Scripture, tho' I am very far from believing them to be true ; nay, I am fully persuaded that they are false, by the following Reasons which I shall briefly mention.

'Tis a certain and infallible Argument of the Falshood of any Religion, that it commandeth such things as are contrary to the Divine Nature, and to those Notions which every one hath of God's infinite Goodness : Such is the Command in our *Jarhabadiond*, which requires us to sacrifice so many thousand innocent Babes every Year ; which is a thing so cruel, and so contrary to the
tenderness

tenderness of Humane Nature, that we cannot believe it to be the Command of a good and gracious God, but of some evil Spirit who delights in Humane Blood, and in the Misery and Destruction of Mankind. Such also is the worship of the Devil, Sun, Moon and Stars. And when once I was convinc'd of the falshood of our Religion, which obligeth us to such unreasonable worship, I presently concluded, that all the Miracles pretended to be wrought in confirmation of it, were meer Tricks and Forgeries; because I am certain that God would not exert his Omnipotent Power to confirm a Lye, and maintain an Imposture. Besides that, any one may quickly be satisfied how little Reason there is to believe, that the pretended Miracles were really wrought, since they are only mention'd in our *Jarhabadi-ond*, which the Priests keep in their own hands, and will not suffer any of the common People to have a Copy of it; which gives a shrewd suspicion, that there is some Trick and Imposture, since they do so studiously avoid any means of discovering the truth; which suspicion is very much increas'd by the tyranny which the Priests exercise over the common People, in exacting an implicit Faith to their Dictates, without giving them any rational grounds for believing, and obliging them under pain of Death never to accuse the Priests of any Falshood, tho' they be very certain that he is guilty of it. The Priests indeed pretend, that their God does sometimes appear to the People in the form of a Lyon, &c. when he is angry with them; and at other times in the form of a Camel, &c. when he is pacified: But every one may plainly perceive, that this pretended Miracle is nothing but a trick of the Priests, who have the opportunity of shewing
such

such or such a Beast to the People, without being discover'd, since the whole management of the matter is left to themselves, having the Beasts ready to set up at their pleasure with all secrecy. If any one should ask me, How can the Priests put such tricks upon the common People, and carry on such Impostures? I answer, There are many Instances of the same nature in other Nations, who having no Revelation, believe and do such things as are more absurd than what is here pretended: Such were the *Egyptians* who were famous for all parts of Learning; and yet were persuaded to worship Crocodiles. Nay, even in the *Roman Church* we see many gross absurdities are imposed upon the common People to be believ'd contrary to sense and reason; and why then not on the *Formosans*? But how this Imposture is manag'd, is not my business at present to enquire; 'tis sufficient for me that I am fully persuaded by undeniable Arguments of the falshood of the Religion of *Formosa*.

Now to the Omnipotent and Merciful God (who hath by the Grace of his Holy Spirit call'd me from Paganism, Error and Superstition, to the true knowledge of his Will, and of his Son Jesus Christ, my Mediator and Redeemer) be ascrib'd eternal Praise, Honour and Glory, by all his Creatures for ever and ever. *Amen.*

The End of the First Book.

*An Account of the Author's Travels
through several parts of Europe ;
together with his Conferences with
the Jesuits, &c. and the Reasons of
his Conversion, &c.*

B O O K II.

WHEN *Xaverius*, the Great Apostle
(as the Jesuits call him) of the *East-Indies*, arriv'd with his Companions
at ^a *Cangoxima* in the Year 1549, they were courteously entertain'd by the Inhabitants (as he himself tells us in some of his Epistles) this kind reception of these Missionaries so encourag'd the Romish Priests and Jesuits, that they quickly flock'd thither in great numbers, and soon gain'd the good Opinion of the Emperor, his Kings and Vice-Roys; then they boldly profess'd, and for many Years after successfully propagated the Christian Religion: But about the Year 1616. the Emperor order'd his Officers to put to Death all Christians that should enter his Dominions; and the better to discover them, he commanded all

^a *Cangoxima* is the chief Sea-port Town of the Isle of *Nippon*.

all Strangers to shew their contempt of the Cross by firing a Pistol at it, or trampling upon it, &c. as hath at large been shewn two last Chapters of the first Book. This has caus'd the Missionaries, who are intended for *Japan*, first to learn the Language and Customs of that Country before they dare venture to it; for this end they have (as hath been before noted) an Academy in *Goa*, where all the Languages and Manners of the Eastern People are taught; thus when the Missionaries have perfectly learn'd the Language and Customs of the *Japannese*, they put on the Habits of Natives, and travel into some Island subject to that Emperor, where they pretend to be born in some other parts of the same Empire; the People of the Island easily believe them, because they see them cloath'd, and hear them speak like their fellow Subjects: I must confess, tho' they understand, yet they do not exactly pronounce the Language, but this gives us no umbrage, for we know that in so large an Empire many Provinces have different Dialects. Having thus secur'd their admission into a City or Town, they profess some Trade or Employment to prevent any future suspicion; some profess themselves to be Merchants, Artificers, Toyfellers; others, School-Masters or Tutors, and these teach the Natives Languages and Sciences. By these means they live securely to the end of their Mission, which is usually about four Years, then they are call'd home by their Superior, who sends others to supply their places.

Among the rest of these Missionaries, Father *de Rode*, a Jesuit born at *Avignon*, having qualified himself at *Goa*, came to our Island of *Formosa*, he told us his name was *Ammo-Samma*, i. e. the Son of *Ammo*, that he was of an honourable

Family

Family in *Quanto*, a Province in *Japan*, but that his Father's Estate being divided amongst four Wives and thirteen Sons (besides Daughters) and that he being the youngest, his Portion was so small, that he was forced at twenty Years of age to travel abroad, and seek a livelihood by teaching the Latin Tongue, Geography, Philosophy, &c. and that having been a Tutor in several places of *Japan*, he at last came to *Formosa*, in hopes that some Person of Quality would take him into his House to instruct his Children. This story came to my Father's Ears, who sent for *de Rode*, and found him to be a well accomplish'd Man, but yet my Father did not care to take him, because he thought Latin would be of very little use to me; the Jesuit finding where my Father stuck, and being unwilling to lose so fair a settlement, insinuated to him, that Latin was the most modish Language among the noble *Japanese*, that it strengthen'd a Man's Faculties, and that he that was Master of it, could easily learn all other Languages and Sciences: This prevail'd so upon my Father, that he resolv'd I should be *de Rode's* Pupil, and accordingly he commanded me to lay aside my ^b Greek Book that then I was reading, because (Son, says he) you may at any time learn Greek in our own Schools, but if you slip this opportunity offer'd by *Ammo-Samma*, you may never meet with another: I readily (as in duty bound) submitted to my Father's Commands, and I could easily discern *Ammo-Samma* to be well pleas'd at my ready Obedience; in short, my Father agreed to give him Cloaths, Dyet, and seventeen ^c Copans *per Annum*

^b *Vid.* The Chapter of the Liberal and Mechanical Arts.

^c *Vid.* The Chapter of Money.

num to instruct me in Geography, Philosophy, and above all in the Latin Tongue, but charg'd him not to speak a word to me of Astronomy, because (as I have told you) it is forbidden. From that day we liv'd together in my Father's House in *Xternetsa*, the Capital City of *Formosa*, till his Mission (as I found afterwards) was expired: During which time he carefully taught me Latin, &c. but never mention'd any thing of Christianity; wheresoever I went, he accompanied me, unless when I enter'd our Temples, then he left me at the Gates, telling me, that being a *Japannese* he was of a different Religion from that establish'd in *Formosa*, therefore (says he) I will go home and worship God after my own way, and meet you here where I leave you, which he constantly did; and indeed in all his Actions and Discourse he behaved himself so modestly and discreetly, so honestly, and with so much candour, that I really lov'd him almost as much as I did my Father, and earnestly wish'd he would live and dye with us; and thus we liv'd with, I believe, mutual Affection; but at last his four Years were expir'd, and it seems he must be gone, he desir'd me to acquaint my Father with his Intentions, and to give him what was his due, and dismiss him; I was exceedingly concern'd at his saying so, and endeavour'd all manner of ways to divert him from his purpose; but he said he was resolv'd to see other parts of the World; he acknowledg'd himself very much oblig'd both to my Father and me, and that he had rather fix with us than any where else, yet says he I always had a desire to travel, and since I have no Family, I intend to gratifie my Inclinations. I told him that I wonder'd now he was growing old he should be so ready to hazard

zard himself in foreign Countries; besides, I said, it will cost you a round sum of Money to obtain the Emperor's licence to Travel. To this he answer'd, that as old as he was, he was willing to sacrifice two thirds of what he was worth rather than stay at home, where, says he, I can gain but little more experience; why should I be confin'd to one place? I have heard wonderful things of other Countries, and I intend to satisfy my Curiosity; but above all, he extol'd Christendom, telling very delightful Stories of the Countries and Inhabitants, many of which I have since found to be false: I was surpriz'd, and reply'd, sure you are mad to talk of going among the Crossmen, who will as surely put you to death, as we destroy them when they come hither: But he said, I was very much mistaken to think the Christians were such cruel People; for on the contrary, says he, I am told they are always kind and generous to Strangers, and I believe if you or I were among them, we should find them so: I answer'd, I need not go from home to know what bloody minded Men they were, for sad experience had taught us how barbarously they would have used all the *Japannese* that were not of their Religion. "You are right, says *Ammo-Samma*, "if you can believe those Wretches to be true Christians, who call'd themselves so in *Japan*, there is no doubt but they were Cheats, for I have heard several of my Countrymen who have travell'd into Christian places, mightily extol their noble reception; they tell me the Country is the most charming in the World, that it abounds with all things we most value here, and that besides there were multitudes of pretious Rarities altogether unknown in *Japan* or *Formosa*; they tell me far-

“ ther, that the Christians not only entertain’d
 “ them civilly, but shew’d them all the Curio-
 “ sities of Art and Nature ; and when my Coun-
 “ trymen declar’d their Intentions of returning
 “ home, the Christians so loaded them with
 “ rich Gifts and Presents, that they came back
 “ with much more Wealth than they carried out
 “ with them : The truth of what these Men
 “ tell me I do not doubt, neither do I question
 “ being as well received as they, as soon as pos-
 “ sible therefore I will get a License ; first I will
 “ go to *China*, from thence to the *East-Indies*,
 “ and after a little stay there I intend for *Afri-*
 “ *ca*, and so into *Europe*, which is the Cross-
 “ mens Country, there I shall see *Spain*, *France*,
 “ *Germany*, *Holland*, &c. the worst of which
 “ places is far more entertaining than *Formosa* ;
 “ so in about four Years I shall visit all the ce-
 “ lebrated places of the known World ; then I’ll
 “ come back freighted with Riches and Experi-
 “ ence ; then I shall have nothing else to do but
 “ to spend the remaining part of my Life in
 “ Mirth with facetious Company ; then all in-
 “ genious Men will gladly hear me tell what
 “ observations I have made of the Laws and Cu-
 “ stoms of these People, of their manner of ma-
 “ king War, of their Improvements of Arts and
 “ Sciences, and, in short, of every thing that I
 “ thought worth taking notice of : Be you judge
 “ how these useful and pleasant Relations will
 “ delight all that shall hear me, by these I shall
 “ certainly attain to esteem and honour.

All this, and more he told me with such en-
 ticing circumstances, that I could not but think
 he would be glad if I would go with him, and
 indeed I being then a brisk young Man, about
 nineteen Years of Age, was easily prevail’d upon
 by

by such charming Allurements, my Fancy was so rais'd, and my Curiosity so excited to see the Countries he so well commended, that I told him if he was sure there was no danger, I would very willingly be his Companion. But he (to conceal his design upon me) seem'd very averse to my offer, and said with a seeming Passion, "The Gods forbid! I have too much respect both for your Father and you, ever to entice a Man in your circumstances from home; besides, should your Father but think I had any such design, what could I expect but sudden death? Pray therefore talk no more of it: Tho' I confess it well becomes a Man of your Quality to see the Customs of other Nations, but your Father is so wrapt up in you, that he will never expose you to so long a Voyage, and without his consent you shall not go along with me. This counterfeit refusal rather irritated and enflamed than extinguish'd my desires, and therefore I was the more importunate; and that I might remove his fears and make him easie, I solemnly promis'd that I would never speak one word of our design; however, he yet seem'd unwilling to consent, and this provok'd me the more also, so that with greater earnestness and vehemency I repeated my asseverations of secrecy and fidelity; at last my reiterated assurances and supplications prevail'd, and he said, "I always had a great Opinion of your Sincerity, and that you have an affectionate respect for me, I now give you the greatest proof that I entirely confide in you, for I put my Life into your hands: Since then you so heartily press to be my Fellow-Traveller I do consent, and I will take you with me, but then pray observe my directions, and manage the matter with

N^o 2.

" that

“ that cautiousness and secrecy that we may un-
 “ suspectedly execute our design. We being thus
 far agreed, we afterwards us’d one another freely,
 we often concerted how to make our escape,
 and to secure a Fund for our future subsistence;
 one day I remember he said to me, “ Your Fa-
 “ ther has abundance of coin’d and uncoin’d
 “ Gold, it will be necessary for us to take a
 “ large quantity of it to defray the expence of
 “ so long a Voyage, and to answer other emer-
 “ gencies; but a thing of this nature must not
 “ be attempted till the very Night we make our
 “ escape, then we may pack it up with our
 “ Baggage, and easily with a Boat go down the
 “ River as far as *Khadzey*, and there go on
 “ Shipboard.

The time of our departure being come, I carried off with me twenty five pounds weight of Gold, *viz.* one ^d *Rochmoo*, three *Copans*, and fourteen pound of Plates, Pots, &c. I took also Silver and Steel Money to the value of about six hundred Crowns: With this stock my Tutor and I (having left all our Family asleep) safely arriv’d about twelve of the Clock at Night at *Khadzey*, which is distant from my Father’s House about nine English Miles: But here we were somewhat at a stand how to get out of the Island, for the Emperor orders all People to be stop’d that endeavour to leave the Country without License under his Seal, however I put on a good courage, and boldly call’d for one of my Father’s Balcons, and commanded the Steersman to carry us to the chief of the *Philipine* Islands call’d *Manillo*, or *Luconia*, the Pilot hesitated a little at first, but when I told him that I had business of the

^d *Vid.* The Chapter of Money.

the greatest consequence to do there for my Father, he was afraid to deny me ; so in ten days he carried us to *Manillo*, which is about one hundred Leagues from *Formosa* : Here we continu'd eight days, the *Balcon* attending us all the time ; then we found a Ship bound for *Goa*, in which we privately embark'd, and had a good passage, tho' *Manillo* is distant from *Goa* about one thousand Leagues ; before we enter'd the City, my Tutor said, " That he heard by some *Japannese* " who had been there, that the Christians had an " Hospital or House of Entertainment in which " all Strangers were treated according to their " Quality without any expence, thither, says he, " we will go, and save our Money as long as " we can, for no doubt but there may be occasion for it before we return to *Formosa*. I did not stand in need of many Arguments to persuade me to this ; so my Tutor led me directly to the Monastery of the Jesuits (as I since understand) where indeed we were most courteously receiv'd, and nobly entertain'd during the space of six Weeks ; being then about to leave *Goa*, I ask'd my Tutor whether we should give any Money to our kind Hosts ? He reply'd, he thought not, however, says he, you may ask one of the old Crossmen, and accordingly I did, but he smilingly answered, " We never take any Money " from Strangers, I am only sorry your reception was so mean, but I hope you will excuse it, for we are lately settled here, and want many conveniencies, but when you are in *Europe* you will be more generously treated ; not that the Christians there have laager Souls than we, but they abound with those good things which we want,. You may be sure I was well pleased with this Answer, for it confirm'd

firm'd what my Tutor had told me before we left *Formosa*, viz. That the Crossmen were honest and hospitable.

We left *Goa*, and in nine Months we came before *Gibraltar*, the Captain of the Ship ask'd if any one would go on shore there for he was bound to another Port; I finding my self much indispos'd, was very willing to go to the Town, so my Tutor and I went into the Boat and landed at *Gibraltar*, where I lay sick five Weeks.

As soon as I was recover'd, we resolv'd for *Thoulon*, a Sea-port Town in *France*; but before we went on board, my Tutor said, " I perceive
 " the People know we are *Japannese*, and they
 " cannot, I am afraid, forget how we persecu-
 " ted their fellow Christians in *Japan*, therefore
 " I think it more adviseable to cloath our selves
 " in the Habit of any other Nation; not that
 " we have any thing to fear, only perhaps in
 " this dress we shall not be so acceptable to
 " them. I reply'd, You may do as you please, but my *Formosan* Habit is different from that of a *Japannese*, besides mine is very gay and rich, and I am not willing to change it. Well, says he, you may keep yours, but for my part I will go to the Shops and look for another, and accordingly he bought a Jesuits Champaine Habit, which (I have since observed) is different from what they were in their Colleges. This matter being settled, we embark'd for *Thoulon*, where we arriv'd in twelve days; and here I met Men so dress'd that I had never seen the like (it seems they were *Capuchin* and *Augustin* Monks) I ask'd my Tutor what these Men were? " You
 " ask me, answered he, such questions as if I
 " was a Native of this place, or at least had
 " been

“ been here before ; but I cannot tell what they
 “ are ; I fancy indeed that they come from dif-
 “ ferent parts of the World for the sake of
 “ Trade to his great Sea-port Town, and that
 “ every one wears the Habit of his own
 “ Country.

From *Thoulon* we travell'd towards *Avignon* ;
 we went thro' *Marseilles*, *Aix* in *Provence*, &c.
 and I could not but wonder to see at the end of
 every Mile or less, a large Cross fix'd in the
 Highway, which made me say to my Tutor, sure-
 ly here are multitudes of Robbers and Villains,
 that it should be necessary to have so many Gib-
 bets : No, no, reply'd he, I believe these are
 only set up for a terror to evil doers, for you
 cannot perceive that they have ever been us'd.

At last we came to *Avignon*, my Tutor went
 from the Gate of the City to the Monastery of
 the Jesuits as if he had been well acquainted
 with the way ; some that stood at the door
 knew him, and ran to meet him, and compli-
 mented him with strange Ceremonies, and in a
 Language to me unknown ; they led us into the
Refectory or eating Room, where we had not
 been five Minutes before the place was fill'd with
 Jesuits, who receiv'd us with abundance of odd
 Ceremonies which I did not understand ; one
 took off his Cap to me, and I thinking he of-
 fered to give it me, told him in Latin that he
 might keep it, for I had one of my own, at this
 they all began to laugh. Father *de Rode* was
 so taken up with receiving Visits, hearing and
 answering questions, that I could not speak to
 him, so I resolv'd to be silent till the Crowd was
 gone, then I intended to ask him the reason of
 all this, for I began to think he was either a
 Crossman and born in that Country, or at least

that he had been there before ; and indeed what else could I conclude when I found he knew and was known to every Body, and when I heard him readily discourse the Natives in their own Language ? It would be incredible, should I tell you what vast numbers came to wait upon him, and what reverence and respect they shew'd him ; I do not doubt, had they known of his coming, but they would have strew'd the Streets with Flowers, and cry'd Hosanna to Father *de Rode*. At last he came to me, and plainly told me, “ that he was a Christian, and born in that Coun-
“ try, and that most of the Gentlemen I had
“ seen were his Relations ; however (added he)
“ be not afraid, for whatsoever I have told you
“ of the Country and Inhabitants you shall cer-
“ tainly find true ; I confess I have brought you
“ from a far Country and your Father's House,
“ but pray remember how willing you were to
“ travel with me : And now I will make you a
“ fair offer, We will instruct you in the Princi-
“ ples of Christianity, and we will prove to
“ you that it is the only true Religion ; if then
“ you will embrace it, we will so provide for
“ you, that you shall live as well here as ever
“ you could expect to do at home ; but if after
“ all you are willing to return to *Formosa*, we
“ will assist you, and furnish you with all things
“ necessary for so long a Voyage. The latter
part of this proposal was only a copy of his countenance, for it appears by the sequel, he never intended to make it good.

The Reader may well think I was much troubled at this Discourse ; and in truth when I reflected seriously upon my condition, and the danger I thought I was in, I was astonished : However I concluded to give *de Rode* and the rest of
the

the Jesuits good words, fearing they might treat me after the same manner as we do Christians in *Formosa*; and therefore I told them, “ that I
“ would never resist clear evidence, nor act a-
“ gainst conviction, and if they could bring
“ stronger proofs for their Religion than I could
“ for mine, I would renounce Paganism, and
“ profess Christianity; but if they could not, I
“ hop’d they would still deal kindly and hospi-
“ tably by me.

Father *de Rode* agreed to what I had said, not doubting but he could easily convert me; and that he might procure to himself the greater Glory, he reported that I was a King’s Son (how true God knows) and that I accompanied him into *Europe* purposely to be instructed in the Christian Religion.

They left no stone unturn’d to gain their ends, for they attempted to make a Convert of me by fallacious Arguments, flattering Insinuations, and fair Promises, and by Threats and Violence. “ By
“ Arguments they could not convince me; for I
“ was able to shew *greater Absurdities* in their
“ Religion than they could prove in mine; and
“ particularly in their Doctrine of Transubstan-
“ tiation, against which I argu’d several ways;
“ as, first, from the testimony of our Senses, *viz.*
“ of seeing, feeling, tasting, all which do assure
“ us, that it is Bread which we receive in the
“ Sacrament, and not Flesh: If therefore we be-
“ lieve our Senses, we cannot believe that the
“ substance of the Bread is chang’d into the
“ natural Flesh of Christ, which they say is
“ corporally present in this Sacrament: And
“ then I prov’d that we must believe the testimo-
“ ny of our Senses; because upon them depends
“ the certainty of the Relations we have con-
“ cerning

cerning the Miracles wrought by Jesus Christ,
 for the confirmation of his Doctrine : For if
 those who were Eye-witnesses could not be cer-
 tain by their Senses that such Miracles were
 wrought, as are related in the Life of Christ,
 then we have no certainty of the truth of these
 Relations, which depends upon the testimony of
 those Eye-witnesses, who affirm that they saw
 such Miracles wrought by Christ, and consequent-
 ly all the Evidence for the truth of Christianity,
 from the Miracles pretended to be wrought in
 confirmation of it, is subverted and destroy'd.
 Thus the belief of Transubstantiation is incon-
 sistent with the belief of these Miracles ; for
 if we believe them, we must allow the testi-
 mony of Sense to be a sufficient proof of
 them ; but if we believe Transubstantiation,
 we must renounce our Senses, and deny them
 to be a certain proof of any thing we see or
 feel.

Secondly, I argu'd. That their Doctrine of
 Transubstantiation must be false, because the
 same Body cannot, at the same time, be in two
 distant places ; but according to their Doctrine,
 the same Body of Christ was corporally pre-
 sent in a thousand distant places at the same
 time, viz. in all those places where this Sac-
 rament is celebrated over the face of the whole
 Earth, however distant and remote from one
 another. Their distinction which they apply'd
 to this Argument, That the same Body could
 not be in more places than one *Circumscrip-*
tive, but only *Definitive*, appear'd to me fri-
 volous and impertinent ; for still it appear'd
 to me impossible, that the same Body should
 be corporally present (tho' it were only *Defi-*
nitive as they call'd it) in several distant pla-

“ ces at the same time ; for then the same Body
“ might be kill'd and dead in one place, while it
“ was alive in another.

“ Thirdly, I argu'd, That when Christ said at
“ the Institution of this Sacrament, *Do this in*
“ *remembrance of me*, he supposed that he would
“ be absent from them when they should cele-
“ brate this Sacrament ; for it is neither neces-
“ sary nor usual to remember a Friend present,
“ but only one that is absent ; and therefore,
“ these words of Christ, *Do this in remembrance*
“ *of me*, do plainly imply, that he is not bodily
“ present (in this Sacrament.) I argu'd that
“ their Doctrine of Transubstantiation could not
“ be true, because it supposed that the accidents
“ of Bread (as they call them) remain'd with-
“ out the Substance, and the substance of Christ's
“ Flesh was corporally present without the acci-
“ dents that are peculiar to Flesh, both which
“ appeared to me impossible : For I cannot con-
“ ceive how the whiteness of Bread can subsist,
“ when there is nothing that is white, and how
“ there can be the substance of Flesh, which can
“ neither be seen, felt nor tasted.

These were some of the Arguments I urg'd a-
gainst their Doctrine of Transubstantiation, to
which I could never receive a satisfactory answer,
and tho' they alledg'd several Arguments to turn
me from Heathenism ; yet because I thought
there were greater absurdities in their Religion
than they could shew in mine, I still adher'd to
my own Religion. Here perhaps some Papist or
other will ask me, whether they began to teach
me Transubstantiation as the first step to my
Conversion ? I answer, No ; but it was the Do-
ctrine that most offended me ; besides, I freely
walk'd about *Avignon* four or five Months before
our

our Dispute began, and I could not but take notice how the People worshipp'd the Host, which induc'd me one day to ask an old Woman what it was that was carried about? She answer'd it was *bon Dieu*, i. e. the *good God*; afterwards I ask'd a Gentleman the same question, and he told me it was the *Body of Christ*: Besides, I had been at their Churches, and seen them eat their *bon Dieu*, as they call it; and this so incens'd me, that if they could have answered all the Arguments before mention'd, yet I could never be reconcil'd to a People that eat their God; for indeed nothing provok'd me more than to see Men consecrate a Wafer, then call it their Christ, their Redeemer, their God, and after all devour it, this is such an absurdity, that I would not swallow for all the Gold in the East.

When they found that by Arguments they could not prevail, they attempted to bribe my Affections, and so win me over to their Party, by many fair Promises and wheedling Insinuations; but I knew so well their Insincerity and cheating Tricks, by their counterfeiting themselves to be Heathens in *Formosa*, and by breaking their promise of allowing me liberty of Conscience, that I could put no confidence in any promises they made me. And besides, I very well knew that I could have more Riches and Honour if I should return into my own native Country, than I could expect from them. In fine, the earnest desire and probable hope I had of returning to my Father, being joyn'd with the fear of continuing in this remote Country, far distant from my Relations, among Strangers and Hypocrites, made me slight all their offers: Which induc'd them at last to use Threats and Violence; and these I endur'd with great meekness, and endeavour'd to mitigate their An-

ger with soft words, while in the mean time (trusting to Providence) I was contriving and preparing, by the most probable means to make my escape.

I must acknowledge that during six or seven Months that I liv'd with them in the Monastery I was generously treated, but they sour'd their handsom entertainment by their solicitations to convert me; which that I might be freed from, I desir'd to have the liberty to take a Lodging in the City, and I confess they readily granted my request. As yet I had not parted with all my Gold, but now I was willing to sell what remain'd, that I might live at my proper charge, thinking when I was no longer burthensom to them, that they would be no longer troublesome to me: My Gold being coin'd in *Formosa*, was esteem'd beyond any of the Jesuits Rarities, and therefore they were desirous to keep it, so they sent for a Goldsmith to view it, and he valu'd it at 250 Pistols, which sum they promised to pay me, and then took possession of my Gold; sometimes indeed they'd let me have ten or twenty Pistols, but I protest to this day I never had above two thirds of it.

I lodg'd seven or eight Months in the City, during which time I was permitted to see the adjacent Country; they did not fear my running away, because I was so much a stranger to these parts of the World, besides, they had my Money, without which (for all their boasts) I find there is no travelling.

Once I was at the Fair of *Beaucaire*, where I was in company with a Gentleman lately come from *Paris*, and he told me that there was a Goldsmith in that City who was a Native of *Japan*: I hasten'd back to *Avignon*, and desir'd of the Jesuits

suits that I might go to *Paris* and see this *Japaneſe*, but they diſſuaded me from it, ſaying, that not only the Roads, but all the publick Houſes of that City were full of Thieves, who commonly murder'd Travellers for their Money, ſo that if I was weary of my Life I might go thither. This terrible deſcription of the Journey and Place made me lay aſide the thoughts of ſuch a Journey.

It being now the *Anno Sancto*, or the Year of *Jubilee*, I was invited by the Jeſuits to accompany ſeventeen young Gentlemen to *Rome*, who undertook that Journey rather out of Curioſity than Devotion, to ſee the pompous and magnificent Ceremonies that were then to be obſerv'd in that City: And the Jeſuits perſuaded me to go, hoping that by the ſight of theſe Ceremonies I ſhould be induc'd to embrace their Religion. I was eaſily prevail'd upon to comply with their deſires, and ſo we travell'd together to *Rome*, the other Gentlemen in Pilgrim Habits, and I in *Japan* Cloaths; we arriv'd there a little before the death of the Pope, who being then ſick, would not admit of any to come and ſee him; but we ſaw all the valuable Curioſities that are kept in that famous City: And the Jeſuits at *Avignon* having given me Letters of Recommendation, I was nobly entertain'd there by the Jeſuits of that City: But when they exhorted me to embrace the Chriſtian Faith, I excus'd my ſelf for not complying with their deſire, and told them, that I intended to return again to *Avignon*, and to be baptiz'd there by the ſame Father who had brought me out of my own Country. After we had ſtaid above a Month in *Rome*, we return'd again to *Avignon*, where I was civilly receiv'd by the Jeſuits; who, as I have reaſon to believe, had charg'd the young Gentlemen, my fellow Travellers,

Travellers, to take care of me, that I should not make an escape ; for they watch'd me as narrowly during the whole Journey, as Serjeants use to do a Prisoner. Presently after my return, the Jesuits ask'd me, how I lik'd all those Ceremonies I had seen at *Rome* ? To whom I answer'd, That I was very well pleas'd with them, and did greatly admire them : But then withal I added, Since you condemn our Pagan Religion, because our religious Worship consists only in externals, how can you alledge your external Ceremonies in confirmation of your Religion ? To which they answer'd well enough, That they did not condemn our Ceremonies merely as external, but because they were destitute of any internal Virtue : Whereas the Christian Religion consists much more in its internal Power, than any external shew : And therefore, said they, all our Ceremonies are unprofitable, unless the Heart be joyn'd with them ; and we only make use of them to excite Men to Devotion, and to inspire them with greater Reverence and Fervour in the Worship of God. With this answer I seem'd to be so far satisfy'd, that I made no reply ; tho' I might have told them, that we us'd the external Ceremonies of our Pagan Religion for the same ends and purposes as they do theirs. But indeed it was a great scandal to me, to see the corrupt Lives of all sorts of People at *Rome*, where they appear'd so publicly to be guilty of Adultery and Sodomy, that all Travellers might perceive them ; which made me say to my self, Certainly if these Men did heartily believe their Religion, they would better observe its Precepts, and live according to it ; but by their wicked practices it appears, that they impose such things upon the common People, which
they

they themselves do not believe to be true : Besides, I had heard so many Stories of the Miracles wrought by the Relicks of *St. Peter*, and other Saints, and chiefly of those which are pretended to be done in the Chapel of *Loretto* (which I believe to be false) that from thence I concluded their Relations of the Miracles wrought by Christ to be no less false : So that my Journey to *Rome* was so far from inducing me to embrace the Christian Religion, that it rather prejudic'd me strongly against it.

After my return from *Rome*, I was by the *Jesuits* very courteously entertain'd for a few days ; but most of that time was spent in answering their questions concerning my Journey, and the Observations I had made : At last I could not forbear telling them, that I remember'd they formerly said that many Miracles were done daily at *Rome*, *Loretto*, &c. but that in all my Travels I had not so much as the satisfaction of seeing one. They reply'd, Had you Faith you would have seen many. Pray, said I, what is that you call a Miracle ? I think a Miracle ought to be the Object of our Senses, and not of our Faith ? the Jews had not faith in *Christ*, when (as you your selves confess) he wrought many Miracles before them. Here they stopp'd me, saying, " You shall no longer abuse our Patience, we
 " have waited a long time to receive you into
 " the bosom of the Church, and we have us'd
 " many Arguments to convince you of the truth
 " of our Religion, and yet you continue obsti-
 " nate : We can no longer bear with your de-
 " lays ; hitherto the *Fathers Inquisitors* have for-
 " born (at our request) putting you into the
 " *Inquisition*, but since you have rejected all the
 " means offer'd for your Conversion, you must
 " expect

“ expect that they will speedily proceed against
“ you.

And accordingly eight days after came Letters from the *Grand Inquisitor*, expressly ordering me to be put in the *Inquisition*. The Jesuits shew'd me the Letters (whether they were forg'd or real I can't tell) and said, “ If I did not embrace the
“ Christian Religion in ten days time, they were
“ obliged to send me to Prison : However, upon
“ consulting with the Inquisitors, they agreed to
“ allow me 15 days. The reason for lengthening the time was, because they had a mind I should publicly declare my Conversion, and be baptized on the Feast of the Assumption of the *Blessed Virgin*, which is on the 15th of *August*.

I then knew enough of the *Inquisition* to make me greatly afraid of these Orders ; so that I was forc'd to give them very soft words, and patiently to hear their Sophistry. My humble behaviour made them hope they might yet convert me by dint of Argument, and therefore they renew'd their religious Discourses ; but how weak they were let the Reader judge by these two following Examples.

They would prove the Infallibility of their Church, because it is built upon the Infallibility of the Holy Scriptures, and then (by a Circle) they prov'd the truth of the Holy Scriptures by the Infallibility of the Church.

They pretended to demonstrate Mysteries by Similitudes ; as the blessed Trinity by a piece of Cloath in three folds, and yet it is but one and the same piece of Cloath.

I was not permitted to read the Bible ; sometimes indeed they would shew me some proofs in it to back their Arguments : But instead of
O this

this I had abundance of Books put into my hands full of Miracles pretended to be wrought by their Saints; amongst the rest I had the Legend of St. *Antonius* of *Padua*, wherein 'tis asserted, that at his command an Ass kneel'd and worshipp'd the consecrated Wafer, purposely to convince a Heretick of the truth of Transubstantiation.

They desir'd me to consider what excellent rewards their Religion promis'd, and how well they were satisfied with the truth of it, since they renounced all their Relations, and the Goods of this World, nay even themselves, to walk according to the Rules of the Gospel, and gain a Profelyte to it. To this I made bold to answer, That the number was but few who left all and follow'd Christ, in comparison to the vast Multitudes who, I observ'd, liv'd in Voluptuousness and Sensuality: Besides, I argu'd, that we had as many instances of mortification amongst our *Bonzii* (both Secular and Regular) as the Christians can pretend to (as hath been amply related in the 8th Chap. of the first Book.)

In all our Conferences they argu'd in a method that I was a stranger to, for they us'd a multitude of hard expressions, barbarous words, and distinctions coin'd on purpose (I believe) to answer my Objections; which made me take the liberty one day to tell them, that I did not understand their Syllogisms and terms of Art; to which one of them angrily reply'd, that I did, but would not understand. Then Father *de Rode* turn'd to me, and said, " My dear, since you
 " cannot comprehend what this Reverend Father
 " has spoken, I will explain it to you in your
 " own Language: But instead of that he went
 on thus, " My dear Child! you know what Or-
 ders the Grand Inquisitor has sent, which most
 " certainly

“ certainly will be put in execution; I am sorry,
 “ because I love you, that you should continue
 “ obstinate: Methinks, had you a grain of sense,
 “ you would take the safe way, and confess your
 “ self a Christian. What this Reverend Father
 “ has said is indeed very well grounded, though
 “ you cannot see the force of his Arguments:
 “ Prethee then be flexible, and let me persuade
 “ you to acknowledge your self satisfied with
 “ the reason offer’d without raising any more
 “ Objections.

The sense I had of my danger, made me in some measure follow *de Rode’s* advice, so that I said to the Jesuits, *Now I understand what you have hitherto offer’d for my Conversion, pray proceed and give me farther Instruction.* Then they gladly went on with their pretended Demonstrations, mingling Threats and Promises, and teasing me continually, so that I confess I was stupify’d, and almost ready to declare my self their Profelyte.

But still, under God, I trusted to my heels, hoping by some means or other to get out of their Hands. My design, if I should escape, was to go for *Holland*, where I hoped to meet a Ship bound for *Japan* or *Formosa*; and for this end from the Map of *Europe* I wrote down every Town’s Name that I thought was in the Road from *Avignon* to *Holland*.

When nine days of the fifteen were expired, I sent for a Jew to my Lodging, to whom I privately sold all my unnecessary Cloaths and things that were not portable, and by this means I got some Money to defray the expences of my Journey, which I intended to begin the next day; and accordingly the next Morning I ask’d (that I might not be suspected) four young Gentlemen

of my Acquaintance to take a walk into the Fields, and to cross the River *Rhone* to a place call'd *Ville-Neufue*, where all sorts of Diverſion might be found (for it being in the *French* King's Territories, the Inquiſition has no power there) when we came to the City Gate, the Centinel let my Companions paſs, but told me he was expreſſy commanded not to ſuffer me to go out of the City; his words greatly ſurpriz'd me, however I did not diſcover my uneaſineſs, but with ſeeming content I took my leave of my Friends, and ſaid, Since I am not allow'd to walk in the Fields, I will divert my ſelf ſomewhere in the City; but inſtead of that, I return'd to my Chamber, where I ſtay'd till about eight of the Clock in the Evening, then I went to the above-mention'd Jew, and left my *Formoſan* Habit that I had hitherto worn with him, and he furniſh'd me with a black Coat, a Band, a *Peruque*, and a broad brim'd Hat.

It being now about nine of the Clock at Night, and I thus drefs'd like an *Abbot*, I attempted to paſs out through another Gate; but alas! I had been ſo much taken notice of by every body, that no diſguiſe would conceal me, for the Soldier who ſtood at this Gate knew me, and ſtopp'd me alſo; this ſecond diſappointment plung'd me almoſt into Diſpair, for my laſt refuge (as I thought) failing, I expected to be deliver'd up to my Tormentors; however, I recollected my ſelf, and I thank Providence, I had in this time of danger a preſence of Mind that I cannot deſcribe; I conſider'd the force of Money, and I conſider'd the Centinel as a mercenary Soldier, ſo I clapp'd a *Piſtole* or *Louis d'Or* into his hand (and I am ſure I would have given him my ALL rather than have ſtaid in *Avignon*) he ſcrupled a
little

little at first, and talk'd of the danger he was in should it be known that he let me pass, but I told him he had no reason to fear being discover'd, for it was Night, and I in that disguise, and no one near us, so that if it were known he must tell it himself; at last he pocketed the Gold, and let me go.

Thus the most merciful God deliver'd me out of the hands of the cruel Jesuits and Inquisitors, from whom the greatest favour I could expect was close Imprisonment, unless I would, to save my self, hypocritically profess a Religion that I could never believe to be Orthodox.

Having thus happily made my escape from *Avignon*, I travel'd along the *Rhone* to *Orange*, from thence to *St. Esprit*, *Bourg*, *Valence*, *Romans*, &c. to *Lion*, from thence I continu'd my Journey towards *Bourg en Bresse*, *Salins*, *Bezançon*, *Besfort*, and so on to *Brisac*, from whence I kept along the *Rhine* to *Colmar*, *Selestat*, *Strasbourg*, *Haguenau*, *Wissemburg*, till I came to *Landau*, the last City then in possession of *France*. You must know I was so afraid of being pursu'd, that I did not pass thro' these places, neither did I lye a Night in one of them; indeed I was forc'd to go through *Lion*, *Bourg en Bresse*, *Strasbourg* and *Landau*, because I could not go round them. I was (as is usual) stopp'd in several places, and ask'd many questions, as, Whence came you? What Countryman? And what's your Religion? To the first I always answer'd that I came from *Rome*, which was easily believ'd because I spoke a little *Italian*, and besides I had still left some papers of Observations that I made when I went to the *Jubilee*. To the second I sometimes answer'd I was an *Englishman*, *German*, or an *Irishman*, which were People that

I had heard of, but I understood not a word of their Languages, and 'tis well for me that I met with no Man that did. Lastly, when they ask'd me whether I was a Catholick? I had learn'd to reply, Yes, by the Grace of God and the blessed Virgin *Mary*; besides, I cross'd my self, and could say *Ave Maria*, and thus I thank God I got safe out of the *French Dominions*.

From *Landau*, passing thro' *Neustat*, *Worms*, *Maience*, *Coblents*, and other places, at last I reach'd *Andernach*, a City belonging to the Elector of *Cologne*, who had then given out Commissions for raising a Regiment of Foot, the Officers press'd all likely Passengers, and I amongst others was brought before one of the Captains, to whom I freely confess'd my self a Native of *Formosa*, and that I was not a Catholick, but a Pagan (as I find you distinguish in *Europe*) that having heard wonderful Stories of this part of the World, I came from so distant a Country to satisfy my Curiosity: He reply'd, I care not for your Country and Religion, if you can but carry a Musket 'tis enough for me: I us'd many Arguments to induce him to release me, but he, civilly indeed, told me that he must execute his Master's Orders, and that I could not go twenty Miles before I should again be press'd, therefore, says he, you had better stay with an Officer that will use you kindly, besides, when we come to *Bonn*, I will inform the Collonel what you are, and no doubt but he will present you to the Prince, who perhaps will discharge you and give you his Pass, then you may go unmolested to *Holland*: Upon these considerations I submitted, and my name was enter'd as one of his Company.

At that time we had three Companies in *Andernach*, three in *Lints*, and six in *Bonn*, which
was

was the place appointed for our Rendezvous :
When we were come to *Bonn*, my Captain remember'd his promise, and related all that had pass'd between us to the *Chevalier de St. Maurice* our Collonel, but he being a bigotted Papist, thought it a damnable Sin to entertain a Pagan in the Service of the Elector, and therefore he acquainted his Electoral Highness, who commanded me to be carried to some Jesuits, that they might endeavour to convert me. Whereupon I was obliged to go with the Collonel and some other Officers to the Jesuits, with whom I was to dispute about Religion ; tho' I knew very well by my former experience, that they are not able by strength of Argument to convince any Man, and much less a Jew, a Turk, or a Heathen. And now, being well acquainted with their Opinions before-hand, and the several Evasions and Distinctions they made use of to defend them, I was the better prepared to enter the Lists with the Jesuits, against whom, I endeavour'd to demonstrate, that there were as great Absurdities in their Religion, as they could shew in mine ; which I did with so much readiness and briskness, and such a fair appearance of Reason, that the Collonel cry'd out like one astonish'd, *It was not I that spoke, but some Devil that spoke within me.* At last one of the Jesuits took me aside to a private place, and told me, that I was in a most miserable condition, if I should continue in the *Pagan* Religion, but if I would declare my self a Convert to the *Romish* Faith, he was able to obtain great things for me from the Prince Elector ; but I told him he should first convince me of the truth of his Religion, before he made me any such Promises ; which

“ he not being able to do, I flighted his offer,
 “ and continu’d still in my own Religion. Where-
 “ upon the Collonel was so exasperated against
 “ me, that he threaten’d to throw me into Pri-
 “ son, and feed me with Bread and Water, un-
 “ til such time as I should declare my self a
 “ Convert. But my Captain, who was much
 “ the honester Man of the two, having seized
 “ me by force, would not suffer any hurt to be
 “ done me ; and therefore pray’d the Collonel
 “ to permit me to go off, and to grant me a Pass,
 “ for travelling whithersoever I would ; which
 “ was presently done. After I got out of *Bonn*,
 “ I continu’d my Journey till I came to *Cologn*,
 “ and there the Centinel who kept the Gate seiz’d
 “ me again, and carried me before the Captain
 “ of the main Guard, to whom I shew’d my
 “ dismissal out of *Bonn*, upon the account of
 “ my Religion ; but he said to me, *If others be*
 “ *Fcols, I am not ; tho’ you are a Pagan, you may*
 “ *serve in the Army as well as the best Christian,*
 “ and so I was obliged to list my self a Soldier in
 “ that Regiment.

Our Collonel *Buchwald*, Major *Eûyer*, and Cap-
 tain *Warnsdorff* (who was my Captain, and af-
 terwards made our Major) were all *Lutherans* ;
 Mr. *De Vandevil*, our Lieutenant Collonel, was a
 Frenchman and a Roman Catholick, most of the
 other Officers were *Calvinists* ; the Regiment was
 hir’d by the *Dutch* of the Prince of *Mecklen-*
burgh.

Some time after, my Collonel and Captain be-
 ing together, they sent for me, and my Captain
 said, “ We are concern’d for your future Happi-
 “ nefs ; ’tis true we shall always allow you li-
 “ berty of Conscience, yet we would willingly
 “ have you rightly instructed in the Christian
 “ Faith :

“ Faith : We find the absurdities of the Romish
 “ Church have justly given you offence, but our
 “ Religion is free from those Errors : I am not
 “ indeed fit to dispute with you, but if you
 “ will consent to it, I will speak to some of
 “ our *Lutheran* Ministers, and I hope you will
 “ receive more satisfaction from them than you
 “ did from the Romish Priests. I answer’d, that
 I should be always ready to embrace any Religion,
 when I was once convinc’d of the truth of it. The
 Collonel then appointed the day when I should
 meet these Ministers at his House ; in the mean
 time, the Minister of *Mâthem*, a Village about
 three Miles from *Cologne*, and two Chaplains of
 the *Brandenburgh* Regiments, and the *Lutheran*
 Minister of *Cologne* were engag’d to manage
 this Conference.

Here, by way of digression, I must beg leave
 to acquaint the Reader, that neither *Lutherans*
 nor *Calvinists* are allow’d any publick divine
 Worship in *Cologne* in the time of Peace, but in
 War they meet as often as they please ; for this
 liberty is granted for the sake of the Soldiers,
 when there are Protestant-Confederates in Garri-
 son, but when the City is only defended by their
 own Soldiers, these Meeting-places are all shut,
 and the Citizens that are *Lutherans* or *Calvinists*
 cross the Water to a place called *Duiits* to have
 the benefit of publick Prayers and Sermons. But
 to return.

As yet I was unacquainted with the Tenets of
 the *Lutherans* ; but the better to qualifie my self
 for the dispute, I went to a *Calvinist*, and as’d
 him the difference between his Principles and the
Lutherans ? He answered, that the main point
 they differ’d in was *Consubstantiation*, which is a
 Doctrine, says he, as absurd as the *Romish Tran-*
substantiation.

Substantiation. I reply'd, pray tell me what they mean by it, and what are your Arguments against it. He very frankly inform'd me, and mention'd several reasons against that Opinion, which afterwards I improv'd as well as I could for my own defence. The appointed day being come, the four Ministers and I met at my Collonel's House; they open'd the Conference with asserting the authority of the *Holy Scriptures*, and this indeed they prov'd by many valid Arguments; they dwelt too long upon points that I was already satisfied in, which made me almost impatient till they came to their favourite and characteristick Doctrine of *Consubstantiation*; but at last we came to that point, and then I took the liberty to say, " That it is liable to many of the
 " same absurdities with the *Romish* Doctrines,
 " about the Eucharist; First, because it denies
 " the certainty of our Senses in the proper ob-
 " jects, and consequently destroys their great E-
 " vidence of the Christian Religion, from the
 " Miracles wrought in confirmation of it, which
 " depends upon the testimony of their Senses, who
 " were Eye-witnesses of them. Secondly, The
 " *Lutheran* Doctrine, as well as the *Romish*, sup-
 " poses that the Body of Christ which is now
 " Glorious and Immortal in Heaven, is corporal-
 " ly present in the Eucharist, and at the same
 " time in all those places where this Sacrament
 " is celebrated, which appeared to me impos-
 " sible.

" But besides these absurdities, which are com-
 " mon to them both, the *Lutheran* Doctrine is
 " encumbred with several that are peculiar to it:
 " For first, they say that these words, *This is*
 " *my Body*, are to be understood literally, and
 " that the substance of the Bread is really pre-
 " sent;

“ sent ; so that according to their Interpretation,
 “ the meaning of the words is, This substance
 “ of the Bread is really the Flesh of Christ,
 “ which is a contradiction *in terminis* ; for
 “ it is plainly impossible, that the same sub-
 “ stance should, at the same time, be both
 “ Bread and Flesh. Secondly, They affirm that
 “ the Bread in the Eucharist is the Sacrament
 “ and Sign of Christ's Body, and at the same
 “ time that it is the real Body ; whereas it is
 “ impossible that the same thing should be both
 “ the Sign and the Thing signified, or that any
 “ thing should be a sign of it self. Thirdly,
 “ They maintain that the Body of Christ is alive
 “ in the Eucharist (for they deny the Popish
 “ Sacrifice of the Mass, wherein the Body is
 “ slain and offer'd up) which being united to
 “ the Divinity, is certainly the object of Ado-
 “ ration, and yet they deny that it is to be wor-
 “ shipp'd.

With these, and the like Arguments, I oppos'd
 their Doctrine of *Consubstantiation* ; I call it
their Doctrine, because many other *Lutherans* I
 am inform'd do not believe it.

One of the Ministers told me I argu'd a little
 too hastily, for, says he, were you persuaded of
 the truth of the Holy Scriptures, I could easily
 from thence prove this Doctrine. To this I an-
 swer'd, that supposing I did now believe the Bi-
 ble to be God's Word, yet if I found it asserted
Consubstantiation, I should be apt to think it was
 inserted by some Translator on purpose to favour
 his own Opinion, for it is not like a Mystery
above, but plainly *contradictory* to reason. Be-
 sides, I said, it was their part to answer my Ob-
 jections, and not barely to assert their Doctrine;
 for at that rate perhaps I might amuse them should

I go about to persuade them of the truth of my Religion.

It now growing late, and they finding then they could not satisfy me, they broke up the Conference.

The Minister who liv'd near *Cologn* desir'd the liberty of my Commanders to take me to his House for a Week or a Fortnight, saying, he doubted not then to convert me himself: I was not very willing, however I was ordered to go along with him. I had not been three days in his House before our Captain made us a visit, and he joyn'd with the Minister to persuade me to embrace their Religion, making many enticing promises, whether in earnest, or only to try me, I can't tell, but these did not prevail.

When our Lieutenant Collonel heard the *Lutherans* had not converted me, he was mightily pleas'd; and after some Days he carried me to the *Capouchins*, and recommended me to one of the Fathers, who was Governour of the *Society of New Converts*, and he shew'd me about three-score young Men, who had been *Lutherans*, *Calvinists*, *Jews*, converted to the *Romish Religion*; and all were handsomely provided for according to their quality. I smil'd, and could not forbear saying, "had I Wealth enough to maintain them more luxuriously than they live here, I doubt not but I could make most of them *Pagans*: This I perceiv'd greatly incens'd the Governour, so that I thought it safe to get from him as fast as I could. Notwithstanding this affront, my Lieutenant Collonel afterwards took me to the *Jesuits*, but their Arguments were as ineffectual as their Brethren's at *Avignon*.

Lastly, Our *Calvinist* Officers invited me to go to one of their Ministers, but I excus'd my self that

that day, and said I would go with them sometime in the next Week; in the mean while, by my *Roman* and *Lutheran* Acquaintance I was inform'd of their Doctrine of *absolute Predestination*, and I fram'd Arguments against it. The day appointed being come, I went with the Officers to this *Calvinist* Minister, who propos'd such a clear System of Religion, that I confess he had almost made me a *Christian*, and he argu'd so well, that I could not think he believ'd *absolute Predestination*: But when I desir'd to be inform'd of this point, he disputed so weakly, and so strain'd the Texts of Scriptures by endeavouring from thence to prove it, that I was shock'd, and began to doubt the truth of all he had so well said before. Wherefore I told him, "If *absolute Predestination* was a necessary Article of Faith, I was a Reprobate, because I could not believe it: Besides, suppose this Doctrine true, I shall never be condemn'd for Infidelity, because my Reprobation is by an Eternal Decree, so I am as near my Salvation if I dye a Pagan as if I dy'd a Christian. Neither can I believe in *Christ*, unless I am satisfied that he dy'd for me; but I can never be certain he did, if *absolute Predestination* be true, for you say he dy'd only for those who were by an Eternal Decree predestinated to be saved, and since its impossible for me to know whether I am one of those so decreed, it is therefore impossible for me to embrace this Religion.

These and such like Arguments were not answer'd by the Minister, who, to excuse himself, said to the Company that I was obstinate, and would not be convinc'd by Reason and Scripture.

After

After all these attempts to convert me to Christianity, as yet I continu'd in my Pagan Idolatry : Nor did any one else endeavour to undeceive me during all the rest of my stay in *Cologn*.

I spent six Months in *Cologn*, our Regiment quartering there all the time, but now it was commanded to joyn some others, and form the Seige of *Keyserswart* ; after we had taken the place, our Regiment was sent into Quarters of refreshment at *Boisleduc* in *Holland* ; and here also some *Calvinist* Ministers visited me, but I think they rather came out of curiosity than with a design to convert me, for most of our Discourse was about the Mannners and Customs of my Country : One of them indeed ask'd me this notable question, Why I would not be a Christian? I answer'd him plainly, that no Man yet ever gave me an Orthodox Scheme of Religion ; for the *Papists*, with their *Transubstantiation* ; the *Lutherans*, with their *Consubstantiation*, and *You*, with your *absolute Predestination*, have so scandaliz'd Christianity, that no Heathen of common sense will ever be converted to it till these absurdities be corrected : And here I repeated some of my Arguments against all these Errors, especially against his own ; but he was far from returning any satisfactory Answer.

From *Boisleduc* we march'd to *Sluyse* in *Flanders*, where we staid about fourteen Weeks before any one said a word to me about Religion : And then the most generous and candid Brigadier *Lauder*, who was then Governour of *Sluyse*, invited to his House a Minister of the *French* Church, call'd *D'Amaloy*. This *French* Minister who had a great opinion of himself, challeng'd me to dispute with him about Religion, and
time

time and place were agreed upon. When the day came, there appeared a great multitude of learned Men to hear us : And in the presence of them all *D'Amalvy* made me this offer, That if I could shew greater Evidence for my Religion than he could shew for his, he was ready to renounce his own Religion, and embrace mine ; and in return for this frank offer, I promised him to do the same thing, if he could give me clearer demonstrations for the truth of his Religion, than I could for mine. Having thus settled the Preliminaries, I was first to give an account of the God we ador'd, and our manner of worshipping him, which I did as well as I could *extempore* ; but when I told him, that we are commanded by our God to offer up Infants in sacrifice to him, he stopp'd me, and ask'd, Does not this favour of Cruelty in your God ? To which I answer'd, That it was indeed most cruel to require such Humane Sacrifices ; but from hence I took occasion to retort the Argument upon him, by shewing that his God was yet more cruel, according to his Opinion of him : For if it be cruel to deprive Men of this temporal Life, tho' by this means they are admitted to eternal Life ; certainly it is infinitely more cruel to create Men on purpose to make them eternally miserable, and to condemn them to this Misery before they are born, without any respect to the Good or Evil they shall do, and so to sacrifice them to the Devil. To this retortion he could not answer, and so I proceeded farther to inform him, that our God did appear to us in the shape of an Elephant, an Ox, &c. and that under these shapes we worshipp'd him. Against this Apparition of God under such Figures, he objected, That it was impossible that God who was Omnipotent,

potent, Infinite, Immense, Incomprehensible and Eternal, could be included in the Body of such a Beast. To which I answer'd, That if it is impossible for God to be included in the Body of such a Beast, he was bound to maintain the like absurdity by the Principles of his own Religion; for, said I, you believe that the Holy Ghost, who is God Infinite, Immense, &c. did appear under the shape of a Dove, which is much less than either an Elephant or an Ox. To this he made no reply, and tho' there were many present who would have answer'd this and other Arguments, yet he commanded them all to be silent, and would suffer no body to speak but himself. In fine, he exhorted me very much to the practice of Christian Humility and Meekness, as if he intended to reserve to himself alone the privilege of *Pride* and *Arrogance*, which I could plainly discern by his words and actions, to be very predominant in his temper. Thus this Conference ended, without producing any good effect upon me, and if by God's Providence I had not met with a better Guide to direct me in the Course I should steer in this dangerous Sea of Controversies, I must have split upon the Rocks and Shelves of the absurd Opinions I met with among some sort of Christians, and adher'd more obstinately than ever to the Idolatry in which I was educated. For I could never bring my self to believe such a Scheme of the Christian Religion, as was proposed, but not *demonstrated* by him; such a System of Religion could never find entertainment with me, which places *Cerberus* in the very Threshold, I mean, which imposes as a necessary Article of Faith, the horrible Decree of absolute Reprobation; for this Doctrine gives a very odious and frightful Idea of a most Good
and

and Gracious God, by representing him as cruel and tyrannical to his poor Creatures, as one that designs and delights in their eternal Ruine; it perfectly overturns all Religion, by destroying the use of all Laws, and their Rewards and Punishments, to those that are fetter'd with the adamantine Chains of this fatal Decree; who according to the *Calvinists* are the greatest part of Mankind. But while I was in this uncertain and dangerous Condition, it pleased God (who is infinitely Wise and Good, and will not suffer that Religion which he has planted and maintain'd by his own Almighty Power, to be check'd in its progress by the ignorance or mistake of his Ministers) I say, it pleased this good God to provide for me such a judicious and honest Guide, as was very successful in all things relating to my Conversion, who proposed to me the Christian Religion in its Purity, without those monstrous Doctrines of *Transubstantiation*, *Consubstantiation* and *absolute Predestination*: A Religion not embarrass'd with any of those absurdities which are maintain'd by the many various Sects in *Christendom*: Whereof he gave me a Scheme in a mathematical Method by way of *Definitions*, *Axioms*, *Postulata* and *Propositions*; which he divided into two Parts, whereof the first contains the Grounds of the Christian Religion in general, the second contains the particular Grounds of the Church of *England*, as it is a Society distinct from all Schismatical Assemblies. And first, the Grounds of the Christian Religion he propos'd in the following Order, whereby I was, thro' God's Mercy, deliver'd from the Errors and Superstitions of my *Pagan* Religion.

The Grounds of the AUTHOR'S Conversion.

DEFINITIONS.

Defin. 1. By God, I understand a Being infinite, uncreated, eternal, &c. Containing in himself all Perfections that either actually exist, or are possible.

2. A thing is said to be created for the Glory of God, which manifests one, or more of his Attributes, according to its natural State and Power.

3. By Miracles, I understand certain Effects that are clear and evident, which exceed all the Powers of natural Causes, and are design'd for the confirmation of a good Religion.

4. By Revelation, I understand the extraordinary manifestation of the divine Will, which Men by their natural Faculties could not attain to.

5. By Religion, I understand that Worship, or way of Worshipping, which God requires of us, and we owe unto him.

6. By Creatures of the same kind, I understand either such as are Vegetative, Sensitive, or Rational, &c.

7. That is said to exist by absolute necessity, without which nothing else can exist.

AXIOMS.

1. All Creatures are not endow'd with equal Perfections.

2. Two or more Propositions, contradicting two or more Propositions, cannot be both true.

3. If

3. If there be two or more things, consisting of two or more Propositions which are repugnant to one another, these things cannot be both true.

4. There are different Religions in the World.

5. All different Religions whatsoever, consist of a certain number of Propositions, which are either all false, or all true, or partly false, partly true.

6. Unless we had a thinking Faculty, the Glory of God would not appear to us.

7. The stronger the Faculty is in any Man, the more clearly are the properties of a thing conceiv'd by him, viz. Of that thing which is the object of the Faculty.

8. Nothing can be made by nothing.

POSTULATA.

1. That the Glory of God, the publick Good, and the advantage of every private Man, be the great ends which are design'd by all true Religion.

2. That Men must either believe something or nothing.

3. That nothing be believ'd without sufficient Evidence.

4. That those things which have the same or equal degrees of Evidence, should obtain with us the same or an equal degree of assent.

PROPOSITIONS.

1. There is a God.

2. All things were created for his Glory.

3. The more we know of an object, the more, naturally speaking, should the Contemplation of that object excite in us the love or hatred of it.

4. All the different Religions in the World, proceed either from the love or hatred of the object

of our Adoration, or the different degrees of these Affections.

5. No Worship is to be given to God, which is not grateful to him.

6. All the Religions in the World, taken collectively, are not acceptable to God.

7. There is one Religion, consider'd distinctly by it self, which alone is grateful to God.

8. Men in their natural State, cannot discover this one Religion.

9. There are certain means, whereby the true Religion may be discern'd from those that are false.

10. Revelation is absolutely necessary.

11. 'Tis most agreeable to the Wisdom of God, that the Creatures of the same kind, should express the Glory of God in one and the same harmonious manner; nay, this is a thing inseparable from the nature of these Creatures.

12. God may reveal himself more or less to Mankind, according to his own good pleasure.

13. The more universal the Evidence is for any Revelation, the more perfect and universal the Religion it self is.

14. That Religion was never design'd by God to be embrac'd by all Mankind, which had not the degrees of Evidence proportionable to that Universality.

15. That Revelation is of all others most perfect, whose Evidence is most universal.

16. That Revelation, and consequently Religion, is justly to be esteem'd most universal, whose Evidence is so clear, that none can call it in question if he believes any thing, and which contains such Arguments exciting Men to the practice of it, as are suited to the meanest capacity.

Upon these sure Foundations laid down by my faithful Guide, which he more particularly explain'd and prov'd to me by word of Mouth, the Divine Grace assisting me, I did heartily embrace the Christian Religion.

And I will be bold to affirm, that if any one shall carefully examine all the Religions in the World, by the Rules aforementioned, it will plainly appear, that neither the *Jewish*, nor *Pagan*, nor *Mahometan* Religion, but only the *Christian*, has a just title to be the Universal Religion of Mankind.

But then finding there were several Societies of Christians, I was for some time doubtful to which Communion I should joyn my self; for the Ministers of the *Dutch* Church endeavour'd to persuade me to their Communion, alledging, that a Church govern'd by Bishops, was not agreeable to Scripture and the primitive Church: And on the contrary, Mr. *Innes* affirmed and proved, that Episcopal Government was the primitive Form of Government us'd in the Christian Church: But while I was thus doubtful, at length certain Principles were agreed upon between them both, which being propos'd in a mathematical Method, and clearly demonstrated, remov'd all doubts out of my mind, and fix'd me to be a most faithful Member of the Church of *England*.

These Principles were propos'd to me in the following Order.

DEFINITIONS.

1. By a certain Order of Men, I understand some select Persons in a Society, enjoying a power or privilege which is not communicable to every particular Member of that Society.

2. By Ordination, I understand a power receiv'd of another or others, for administering the Holy Sacraments and other sacred Ordinances, according to our blessed Saviour's Institution.

3. By a Church, I understand a Society of Men believing and professing the Christian Doctrine, and having a power of administering the Holy Sacraments and other sacred Ordinances according to our blessed Saviour's Institutions.

POSTULATA.

1. A Society may be said to have a power, when one or more of the Society are vested with it, though every particular Member cannot pretend to it.

2. What absolute necessity obliges a Society to do in time of Confusion, ought not to be made a standard for the same, or another Society, when they come to enjoy their Power or Privileges without any disturbance; nay, in this case necessity makes not the thing lawful, but pardonable only, and loses its name when any escape occasion'd by it can be redress'd.

3. In matters of Fact, a supposition of the contrary being possible, is not sufficient to enervate the truth of what is pass'd, i. e. none can say such a thing has not been so, because, perhaps, it could have been otherwise.

AXIOMS.

AXIOMS.

1. *Nothing is to be believ'd in the Christian Religion, but what is built upon certain Evidence.*

2. *Nothing is to be practis'd by Christians (I mean in that Capacity) which is not believed.*

3. *One Man, or number of Men, cannot give that to another Man, or another number of Men, which they themselves have not, or is not in their power.*

PROPOSITIONS.

1. *There hath been a Church of Christians upon Earth ever since the days of our blessed Saviour and his Apostles.*

2. *The Church hath no power, but what she hath deriv'd from our blessed Saviour and his Apostles.*

3. *The Apostles were cloath'd with a power which was not communicable to all Christians in general.*

4. *All Christians in general, in the days of the Apostles or the primitive Church, had not a power of administring the holy Sacraments and preaching the Gospel.*

5. *Those who had not this power themselves, could not be in a capacity of communicating it to others.*

6. *This power then has been continually lodg'd in a certain Order of Men to whom our blessed Saviour or his Apostles did communicate it.*

7. *This power has been transmitted down to us by this Order of Men inviolably and uninterruptedly from the first Ages of the Christian Church,*

8. Those are not a Church, who separate themselves from that, or those Societies of Christians, in whom the power of administering the holy Sacraments, and other sacred Ordinances is only lodg'd.

9. No Person ought to joyn himself in Communion with that Society which has no power of administering the holy Sacraments, and other sacred Ordinances.

10. No Man ought to assume to himself that power, unless he receives it from those who are in a capacity of giving it.

11. Every one that receives it this way, ought to be fully assured, and have sufficient Evidence, that those from whom he receives it, have a real power of granting it, and a bare probability can never vindicate him from usurping that power.

12. No Man can be assured of this, unless at the same time he hath sufficient Evidence, that those who give it him be in the number of that Order of Men, to whom the Apostles did communicate this power, to be transmitted down inviolably and uninterruptedly from the first Ages of the Christian Church.

13. There is no other way for People to be assur'd of this, but by going backward from their own times to those of the Apostles or the primitive Church.

14. Those who cannot produce this Evidence, cannot be that Order of Men to whom the Apostles did communicate this power to be inviolably and uninterruptedly preserv'd and transmitted down to us from the first Ages of the Christian Church.

15. The Church of England is able to produce this Evidence, and consequently is in the number of that Order of Men, to whom the Apostles did communicate

communicate this power, to be transmitted down to us inviolably and uninterruptedly from the first Ages of the Christian Church.

These were the Propositions concerning Church Communion that were given to me by my learned and judicious Guide Mr. *Innes*; by their native force and evidence, all my doubts and scruples, about the various Societies of Christians, were dissolv'd and vanish'd away, and I did heartily joyn my self to the Church of *England*, as a true Apostolical Church, and free from all sorts of Error, either as to its Government or Doctrine. I know very well, that no truths are so clear but they may be liable to some Objections from Men of contrary Principles: But thus I said to the Ministers of *Sluice*, Reverend Sirs, if ye can give me as clear a Scheme of the Principles upon which your Communion is founded, as this which is given me by Mr. *Innes*, I shall readily compare them together, and determine my self according to the best of my judgment; but until you do this, you must pardon me that I do not joyn my self to your Communion: And since these good Men never attempted to give me any such Scheme, I did frankly and publicly profess my self a Member of the Church of *England*.

Leaving therefore any farther dispute about Church Communion, I shall pursue the Grounds and Principles given me by my Guide for demonstrating the Truth and Certainty of the Christian Religion. And in doing this, I shall observe this order in the following Discourse, *viz.*

1. I shall prove the Existence of a God by whom all things are created, and distinctly explain the Attributes of God.

2. I shall consider the final Causes for which God made the Heaven, and the Earth, and all things that are in them; and from thence conclude, that they were made by a most intelligent and wise Being.

3. I shall assert the necessity of a particular Revelation from God, to discover the manner in which he will be worshipp'd by Mankind; which Worship is properly call'd by the name of Religion.

4. I shall produce such Characteristicks and Evidences whereby every one from the light of Nature, may distinguish between a true and false Religion.

5. I shall demonstrate the Christian Religion to be the only true Religion, revealed by God to Mankind, and that all the other Religions in the World are false.

And lastly, I shall answer the principal Objections which I made while a Heathen, against the truth and certainty of the Christian Religion.

S E C T. I.

Of the Existence of God.

TIS certain that the Being of God is the Foundation of all Religion, for all enquiries about the right way of Worshipping him, would be superfluous and impertinent, unless we first are certain that there is a God. The far greatest part of Mankind, as well Pagans as others,

thers, are agreed in the Existence of a God ; yet because some do call it in question, I shall endeavour to prove it by a few Arguments, that I may secure this fundamental Doctrine of all reveal'd Religion, from all the attacks of unreasonable Men.

But before I proceed to these Arguments, it may be necessary to observe the various Opinions of learned Men concerning the means of attaining the Knowledge of God : Some think that the Notion of God is imprinted on the Hearts of all Men by Nature ; others deny that there is any such Idea of a God in the Minds of Men by Nature : Some think that the knowledge of God is convey'd to us by Revelation, or deriv'd by Tradition from the first Man, who was immediately created by God. But without entering upon a nice examination of these several Opinions, I hope this will be granted on all hands, that by the right use of our rational Faculties, with the help of those Principles that are known by the light of Nature, we may arrive at the certain knowledge of God, whose Existence therefore I shall endeavour to demonstrate by the following Arguments.

ARGUMENT I.

Every thing that is, must either be from it self, or from another. If it be from it self, then it is uncreated, independent and eternal, and consequently God : If from another, seeing all second Causes are produced by some other which give them being (as we derive our Original from our Fathers, and they from their Fathers, and so upwards) then either these second Causes must produce one another *in infinitum*, without any beginning

beginning; or the effect must sometimes produce a prior Cause, and so they must produce one another in a Circle, or we must acknowledge some first Cause, by which all other things are produced, which is God.

Now there cannot be an infinite succession of Causes producing one another from all Eternity: For every Cause that produceth a new thing out of nothing, must have some beginning of its operation, which must be perfected in a limited time, and therefore there can be no such production of any thing from all Eternity, but every thing must be produced in a certain determinate time, which is plainly inconsistent with the nature of Eternity.

And neither can there be any such circular production of Causes, whereby the last effect is the efficient of the first Cause, for then the same thing would be the Cause of its Cause, it would be prior and posterior to its Cause, and to itself, which is plainly impossible, and therefore we must conclude, that there is a first Cause which is uncreated, and the Creator of all things else.

A R G. II.

I am sure that there is something now in the World, for I am conscious to my self, that I think, I perceive, I doubt; which cannot proceed from nothing, and therefore I am certain, that there is a thinking Being. And from hence these two things will undeniably follow:

First, That there was something from all Eternity, for either there was always something, and so there was an eternal Being, or there was a time when there was nothing, and then nothing
could

could ever have been ; for there is no Principle more certain than this, that nothing can produce nothing ; but every thing that is produc'd, must be produc'd by something ; and therefore if there was a time when there was nothing, nothing could ever have been produc'd.

2dly, Since 'tis certain that there is now in the World a thinking Being, which knows and understands ; from hence it will no less evidently follow, that there was a knowing, understanding Being from all Eternity ; for it is no less impossible for a Being void of Knowledge to produce a knowing Being, than for nothing to produce something ; and if there was a time when there was no such knowing Being, it could never have begun to be, because there was no cause to produce it ; and therefore such a knowing Being must be from Eternity. After the same manner we may deduce all the perfections of God, for we find there is Power, Wisdom and Goodness in the World ; all which must be deriv'd from the same eternal Source : For if there had been a time when these things were not, they could never have begun to be, there being then no Cause to produce them ; and therefore this eternal Being must be also most Knowing, Powerful, Wise and Good, and be the first Cause of all these Perfections we find in the World ; for nothing can ever give to another any Perfection that it hath not in it self, and therefore the first eternal Cause of all things must contain in it all the Perfections that can ever after exist.

Having thus establish'd the Existence of a God, I shall next proceed to prove, that he is the Ruler of the World, who directs and governs all things by his wise Providence : Which will appear by considering, 1. That all things in Nature
do

do act for certain ends, which they attain by using proper means fitted to those ends that are design'd ; but to design and pursue an end, and make choice of fit means for compassing that end, are such actions as require Reason, Wisdom and Foresight, which no inanimate Creature is capable of ; and therefore all inanimate Creatures must be directed and guided by some wise Superintendent, in pursuing their several ends by proper means, which themselves know nothing of.

2. We see that all things in nature are subordinate to one another, and made subservient to several excellent uses and purposes, which must be the contrivance of a wise Governour that ruleth over all.

Thus the Plants and Herbs serve for Food to Animals, and both Plants and Animals are useful for many purposes to Man, as for Food and Physick, and several other necessary ends in humane Life : Man himself is wonderfully made, all the parts of his Body being wisely adapted to perform their several Functions, and mutually subservient to one another, and to the good of the whole, as might be largely proved by particular Instances, if it were necessary. We cannot open our Eyes, but we meet with many Arguments of a wise over-ruling Providence ; for the Air serves us to breath in, and is so necessary to our Life, that it cannot subsist many minutes without it. The Earth supplies us with Corn for Food, and Wood for Firing ; it supports our Houses, and furnishes the Materials for building of them : The Sea serves to transport our Ships and Commodities to the most distant parts of the Earth, and to bring home into our Harbours the Products of all other Countries. The Sun does not shine for himself, but appears to be made on purpose

purpose to give light to them that live upon the Earth, and it is placed at such a convenient distance, and moves in such a constant uniform Course, as is necessary to refresh all things on Earth with its heat, and to ripen all the Fruits of the Ground. By which, and many thousand other Instances wherein the Creatures are admirably fitted for useful and excellent purposes, it plainly appears, that the Works of Nature cannot possibly be the effects of blind Chance and Necessity, but must be the contrivance of an All-wise Creator and Governour. 3. To these Arguments we might add for a farther confirmation of this truth, *first*, The universal consent of all Nations, which generally agree, that there is one supreme God, who made and governs the World. *2dly*, The natural Power of Conscience, which reproves and torments a Man for the heinous Crimes he has committed, tho' the Person be above the fear of humane Punishment, or the Crime be committed so secretly, as to escape all natural means of discovery; in which Cases, Conscience by its Sentence does, as it were, bind a Man over to the judgment of a superiour invisible Judge. But I shall conclude all with this Reflexion: That from what has been said it appears, that tho' Mankind had not any reveal'd Notion of a God, yet they are endow'd with such a rational Faculty, by which they can deduce the existence of a God, from such Principles as are universally known and acknowledg'd by the light of Nature: And this they can do without the help of Revelation, which must always presuppose the being of a God who makes that Revelation.

S E C T. II.

Of the Attributes of God in general.

ALtho' we conceive the divine Essence in it self to be one and the same, which consists in all possible Perfection ; yet the Attributes of God may be distinguish'd and call'd by peculiar Names, with respect to the different Objects upon which they are exercis'd, and the different Operations that are exerted upon them ; not that there is any real diversity in God himself, but only in our conceptions of him ; for such is the weakness of our Understanding, that we cannot in one thought comprehend all the divine Perfections, but are forc'd to represent them to our Minds severally, as exerting themselves upon different Objects ; and so there is no difference in the Attributes themselves, but only in our manner of conceiving, with respect to their different Operations.

But before we proceed to a particular enumeration of the divine Attributes, we must premise, that these Attributes are not to be confounded with the peculiar Effects proceeding from them, but these two are to be distinctly consider'd and explain'd. Thus Justice is to be distinguish'd from Punishment, and Goodness from Beneficence, as Causes are commonly distinguish'd from their proper Effects.

This being premis'd, we may divide the Divine Attributes into two sorts : For either God is consider'd simply as a Being, and so Spirituality and Eternity are attributed to him ; or as a
living

living Being, and so Understanding and Will are ascribed to him. The Attributes of God that are in the Will, may be consider'd two ways, either after the manner of Affections, such as we feel in our selves, and so Love, Hatred, Anger, Desire, Joy and Sorrow, &c. are attributed to God; or after the manner of moral Vertues, as Justice, Goodness, Long-suffering, Severity, &c. to which we may add, as that which results from all his other Attributes, his Glory and Happiness:

S E C T. III.

Of the divine Attributes in particular.

OF the Attributes which belong to God as he is simply a Being, we shall reckon in the first place Unity; for God is properly and numerically one, as being undivided in himself, and divided from all other things; and because the Divine Nature cannot be multiply'd into different Gods, as the Humane Nature is into several Men, therefore there is one only true God, and there is no other God besides him.

The second Attribute which belongs to God as he is simply a Being, is Spirituality; for God is a Spirit, *i. e.* a most pure and immaterial Being, devoid of all bulk, whose most essential Act is Cogitation; and he is not only incorporeal, but the most pure and simple of all Spirits.

The third Attribute of this sort belonging to God, is Eternity, which is nothing else but a Duration that has neither beginning nor end. But

when we say that God is eternal, both *a parte ante*, and *a parte post*, we include under this Notion his Immutability, and affirm, that God is free from all variation and change.

The fourth Attribute of God is his Immensity, whereby he filleth all places : And therefore when we say that God is immense, we affirm that no place can contain him, and that he is every-where present in all imaginable spaces. And so much may suffice for the explication of the first sort of Attributes.

The second sort of Attributes are such as belong to him as he is a living Being : And in speaking of them, we are first to consider his Life, as being the Foundation of all this kind of Attributes and their Operations, without which he could neither exist, nor act as an intelligent Being, nor be capable of Happiness, which is contrary to the Idea we have already framed of God.

The second Attribute of this sort is Understanding, which may be distinguish'd into Knowledge and Wisdom. The Object of the Divine Knowledge is every thing that is knowable, all things that have been, are, or shall be, all things that are possible and impossible. When therefore we say that God is Omniscient, we affirm that God does, 1. Know himself, and all his own infinite Perfections. 2. That he knows all things that are in himself, or from himself, or without himself ; within himself, as his Decrees ; from himself, as his external Actions of Creation, Preservation, &c. without himself, as the Sins of Men, &c.

The Wisdom of God is that Perfection in God, whereby he foreknows and directs the means which he thinks fit for attaining a certain End, which is either subordinate, as the Redemption

of Mankind, which he accomplish'd by the Incarnation of his only Son, or ultimate, which is the demonstration of his own Glory, to which all other things are made subservient.

The third Attribute is the Divine Will, which may be either consider'd as the Faculty, or the Act of willing such and such things to be done, for wise, just and good ends: Such are all the Decrees of God whereby he resolves within himself to accomplish certain ends, by such means as conduce most to his own Glory. And these Decrees are either absolute, as those of the Creation, and sending his own Son into the World; or conditional, as the Decrees of saving Mankind, upon the conditions of Faith and Repentance.

In the Divine Will we may consider two kinds of Attributes, whereof the first is conceiv'd after the manner of the Affections we feel in our selves; the second is conceiv'd after the manner of the moral Vertues, which in us do govern the Affections.

Love in God is an Affection whereby he delights in that which is good, and in communicating himself unto it, whence arises Goodness. This Love includes in it self, Grace, Mercy, &c.

Hatred is that Affection which is opposite to Love, whereby God abhors every thing that is evil.

Anger hath great affinity with Hatred, and in us it is an Affection whereby we keep off any thing that is evil from our selves, but in God it signifies his purpose of punishing Evil doers.

The Justice of God does perfectly agree with his Holiness, and is that Perfection whereby he always wills and does that which is good, holy, just and right, and this is call'd universal Justice; but his particular Justice is that which distributes

to every one what is due, or that whereby he rewards the Good, and punishes the Evil, and so it respects Man as subject to the Law of Nature.

This Justice is temper'd with mildness and long-suffering, which are those Perfections in God that restrain his Anger against Sinners, without great and repeated provocations.

The Omnipotence of God is that Perfection whereby he can do all things that do not imply a contradiction, and is such a Power as nothing can resist. The Glory of God is the Excellency of the Divine Nature, whereby he infinitely exceeds all the Creatures. The Happiness of God is the result of all the Divine Perfections, in which he cannot but take great complacency, and so they make him infinitely more happy by the contemplation of them.

From what has been said, we may infer, That since God is a most simple Being, and his Attributes are not really distinguish'd from one another, his Actions do not proceed from one Attribute alone, but from an harmonious concurrence of all his Attributes together.

S E C T. IV.

Of God's End in Creating the World.

HAVING thus shewn the Existence of a God, and prov'd him to be the Creator and Governour of all things, so far as was necessary in a matter so clear and evident in it self, I proceed
 now

now to consider the End which God might propose to himself in creating the World, which must be such as is futable to his own infinite Perfections : And seeing the Glory of God is the result of his most excellent Nature, we cannot imagine, that he did propose to himself any other End in all his Works, besides his own Glory. And this seems to me as clear as the Sun at Noon-day. But if all the Creatures were made for the Glory of God, then 'tis certain that every one of them is bound to glorifie God in that station wherein it was created ; and so we say, that *the Heavens declare the Glory of God*, because by them we come to the knowledge of God : But Man being the most perfect of all the visible Creatures, and endow'd with the most excellent Faculties, ought so much the more to shew forth the Glory of God above all the other Creatures, by how much he is more capable and adapted by God to that end. And indeed the inanimate Creatures can only silently commend their Maker, but it is the duty of Men to make their Praises vocal, and to declare the infinite Power, Wisdom and Goodness of God, which plainly appear in the Works of the Creation : And this is the great End for which the faculties were given to him by God ; for this end has he Eyes to see, and an Understanding to perceive and apprehend the wonderful Works of God ; therefore has he a Tongue given him to publish the Praise that's due to his most excellent and bountiful Creator. Whether therefore we consider the end for which Man was created, or the many and great Benefits he has receiv'd from God, as the creating him of such an excellent Nature, his Preservation, &c. he cannot but be sensible that he is strictly oblig'd to worship and serve him in some

way or other : For all Men will own, that we ought not only to remember our Benefactors, but to return them hearty thanks futable to the greatness of the Benefits we have receiv'd.

S E C T. V.

Of the Necessity of a Divine Revelation.

First then, since the divine Favours are so great and so valuable, 'tis certain no Man can render the Donor of them any Worship and Service equivalent to them.

2dly, Since God is a most perfect and simple Being, he will be worshipp'd in a perfect and simple manner ; but 'tis impossible that Mankind should now in its present state of Corruption, unanimously agree in the true way of worshipping God, if it were left to their Invention ; for besides that the reason of Men is infinitely various, according to their different Tempers, Capacities, prejudices of Education, &c. Humane Nature is so much corrupted, and does daily so far degenerate more and more, that we find by sad experience, they can neither discern the right manner of worshipping God, nor perform him pure and acceptable Service.

Besides, supposing that Mankind could agree in a certain Form of divine Service, and preserve it sound and entire, yet still this doubt would always remain, Whether such a Worship were acceptable to God or no ? For whether we offer to him Praises or other Sacrifices, they all belong to him

him as Lord of the whole Creation ; nay, if we should sacrifice to him our Soul and Body, we give him nothing but what we have receiv'd of his free Bounty ; and therefore we can never be certain that we are acceptable to him by any thing we can do, or offering we can make. And this is what *Socrates* said of old, a little before his Death : *I have labour'd all my Life-time, and done what I could to render my self acceptable to God, and yet still I doubt whether I have pleas'd him* : As *Regis* relates in his *Discourse of Philosophy*. From whence we may conclude, that Mankind by Nature are so much mistaken in their Notions of God, and have so far err'd from the right way of worshipping him, being wholly addicted to sensible Things, that a Revelation from God was absolutely necessary to teach them the true Knowledge of God and of his Will, particularly the manner of performing him acceptable Service ; and therefore our infinitely good and merciful God, taking pity of the natural blindness of Mankind, was pleas'd of his infinite Goodness to reveal his Will to them, and the particular manner whereby he will be worshipp'd. And this Revelation being once made, all Men to whom it is sufficiently propos'd, are bound (as they hope for Salvation) to keep the Commands of God, and observe that Form of divine Worship which he himself has prescrib'd ; Which observation of divine Worship is that which is commonly call'd Religion.

But before we proceed to treat of Religion, it may be necessary to observe, that because Men are stiff-necked, and slow to believe divine Truths, therefore lest any should call in question the Revelation that comes from God, and take him for an Impostor who deliver'd it, 'twas necessary that

it should be confirm'd by certain Evidence, the better to persuade Men to believe that it came from God ; and so we find that the Christian Religion was confirm'd by Miracles, or supernatural Signs at the time of its first publication ; And because cunning and ingenious Men may do many things by their extraordinary Art and Skill, which may seem to us miraculous when they really are not, we shall hereafter shew how any Man may discern between a true Miracle, and that which is pretended to be one. This being premis'd, I shall now subjoin,

S E C T. VI.

Of Religion in general.

SINCE God is a most perfect Being, 'tis certain that he cannot contradict himself, and establish too contrary Religions, having different and inconsistent Objects of Worship ; and therefore when we see so many different Religions in the World, we must conclude that only one of these Religions is true, and of divine Authority, and that the rest are Humane Inventions, Frauds and Forgeries : It concerns us therefore to enquire after the means whereby we may distinguish the true Religion from the false.

These means may be consider'd two ways, either with respect to the Evidence, or to the Object. We have already observ'd, that the great Evidence of the true Religion, are the Miracles that were wrought for the confirmation of it ;
but

but that we may be able to discern true Miracles from those that are counterfeit, I shall lay down the three chief Conditions which are requisite in a true Miracle. The first is, That he who works a Miracle, should first know that he is to work it, and have a mind to do it. The second is, That it be certainly known that the Miracle, or Sign, was wrought, and that the effect of it be obvious to our Senses. The third, That the Thing done be such as transcends all the power of natural Causes; which may be done two ways: The first is, when it so far transcends all the Powers of Nature, that it appears plainly impossible to be wrought by them; as the raising the dead to life again. The second is, when the thing done is such as does not exceed the force of natural Causes, but the manner of doing it is plainly supernatural; as the curing of Diseases by a word speaking, without applying any Remedy.

As to the Object of true Religion, it ought to respect the Glory of God, the publick Good, and the private Good of every particular Man. And these are the means which I think sufficient for discerning a true Religion from that which is false. For, 1. As to Miracles, 'tis certain, that God will not exert his Almighty Power to confirm a Lye, and justify an Impostor. 2. As to the Object of Religion, 'tis likewise certain, that every Religion which is invented by a Deceiver, is attended with some absurdity in its Doctrine or Precepts, and contains in it something either contrary to the divine Nature, or the Good and Welfare of Mankind. If therefore we can discover such a Religion as has the above-mentioned Evidence and Object, we may safely conclude that it is revealed by God; but if it be defective

defective in either of these two, we must believe that it is false.

S E C T. VII.

*Of the Christian Religion in general,
and particularly of the Miracles
wrought in confirmation of it.*

IT would be an endless as well as useless work, to run over all the Religions that are in the World, that we may choose one from among them which is establish'd upon good Principles and sure Foundations; and therefore I shall single out the Christian Religion, as that which now seems to me to be more excellent than the rest, and endeavour to prove, that it is founded upon the clearest and strongest Evidence, that any rational Man can desire. And this I hope will give full satisfaction to the Reader of the following Discourse, if he be a Christian; and I desire him to judge for himself in this case, by comparing his own Religion with all the other Religions profess'd in the World, and he will undoubtedly find it to excel all the rest, for the reasonableness and certainty of its Doctrines, and the holiness and goodness of its Laws. But if the Reader be a Jew, a Turk, or Heathen, I hope he will take the pains to compare his own Religion impartially with the Christian, and I doubt not he will quickly perceive on which side the advantage lies, as to the evidence of Principles, and goodness of Precepts.

Precepts. For, 1. The Miracles of Christ were infinitely more numerous and greater than those of *Moses*; and *Mahomet* never pretended to work any Miracles for confirmation of his Religion, but us'd the Sword only for its propagation: And as to the Pagans, the strange feats which they pretend to, are either ridiculous and incredible, or the Tricks and Forgeries of their Priests, which cannot endure a fair trial, as will appear more fully hereafter. At present I shall apply my self to the consideration of Christ's Miracles, and shew that they have all the Characteristicks of true Miracles, and that they were undoubtedly wrought by him for the confirmation of his Religion, when it was first delivered in *Judea*.

And 1. The Miracles of Christ have all the three conditions above-mention'd which are requisite in true Miracles: For, 1. Christ knew before-hand that he was to do his Miracles, and freely chose to work them in some places, and not in others, as appears from the History of his Life, recorded by the Evangelists. 2. He did not work his Miracles in secret places, or in a corner, but publickly and openly, in the face of the Sun, before great Multitudes of People, of all sorts, not only Friends but Enemies, and the wonderful Effects of them were apparent to the Senses of all that were present: And therefore that such Miracles were wrought by him, is own'd not only by Christians, but even by the Jews in their *Talmud*, by *Mahomet* in his *Alcoran*, and by many Pagan Authors, whose Names and Testimonies may be hereafter mention'd. And lastly, The Miracles of Christ were such as transcended all the Powers of natural Causes; as, to raise the dead to life again, to give sight to the blind,

blind, hearing to the deaf, health to the sick, without the use of any Medicine or natural means, that seem proper to cure those People; all which effects therefore must needs proceed from a supernatural Power, and can be ascrib'd to God only.

Tho' what has been said may be thought sufficient, yet to convince all Men more fully of the supernatural force and energy that was conspicuous in Christ's Miracles, I shall add the following considerations:

First, That they were in a manner infinite for number, so that they cannot be particularly reckon'd up; for he went thro' all the Cities and Villages of *Judæa*, curing all Diseases, and heal'd all that were possess'd of the Devil: And the Writers of his Life declare, that he wrought many other Miracles besides those which are mention'd in their History.

2dly, That they extended universally to all sorts of Creatures, over which he shew'd an absolute Dominion, by the miraculous effects he produc'd; as over Devils, by driving them out of Men that were possess'd with them; over the Winds and Seas, by allaying the Storm and Tempest at his Command; over the Fishes and Loaves, by multiplying a few of them to such a prodigious quantity as was sufficient to feed five thousand; over the Swine, by suffering the Devils to enter into them, and drive them headlong into the Sea; over the Fig-tree, by blasting it with his Word; over the Water, by changing it into Wine; over all sorts of Diseases, by healing of them; and lastly, over Death it self, by raising the dead to life again.

3dly, The Miracles of Christ produc'd such effects as were not transient but permanent: For the
Dead

Dead being rais'd to Life, continu'd to live ; the Blind having receiv'd their Sight, continu'd to see ; the Lepers being cleans'd, continu'd clean : And all these things were done in the presence of many, who saw and observ'd the wonderful change that was wrought.

4thly, All the Miracles of Christ (but two) were Miracles of great Mercy and Goodness as well as Power ; as the healing of Diseases, the raising the dead to life again, &c. I say, except two, which were his sending the Devils into the Herd of Swine, and the cursing of the Fig-Tree : And these serv'd to shew his absolute dominion over Plants and Animals.

5thly, All the Miracles of Christ, even those that require the greatest Power and Energy, were wrought by a Word speaking. After *Lazarus* had lain three Days in the Grave, he did but say to him, *Come forth*, and immediately he arose, with all his Grave-cloaths upon him : He did but take the Ruler's Daughter by the Hand, and say unto her, *Maid, arise* ; and presently her Spirit came again, and she arose straightway. He had such a divine commanding Power over all natural Causes, that he cur'd the most desperate Diseases, even at a distance, by speaking a few Words. Thus he cur'd the Nobleman's Son, when he was at the point of death, by saying, *Thy Son liveth* ; and the Centurion's Servant, by saying, *As thou hast believed, so be it unto thee* : Nay, the diseased Woman that follow'd him in a Croud, was cur'd by touching the Hem of his Garment, because she believ'd. All these Miracles he wrought without using means ; and when he applied some means, they were such as were naturally unfit to produce the effect intended : As when he cur'd the Man born blind, by spitting on the Ground, and mak-

ing

ing Clay of his Spittle, and anointing his Eyes with it, sending him to the Pool of *Siloadm*; and the performing this Cure by such unfit means, was no less an argument of his divine Power in working the Miracle, than if he had us'd no means at all.

6thly, Christ had not only this Power in himself of working Miracles, but he dispos'd of that Power to his Apostles, who wrought many Signs and Wonders in his Name: So St. *Peter* cur'd the lame Man, by commanding him, in the Name of Jesus, to rise up and walk; a Miracle that was notoriously known to all that dwelt at *Jerusalem*, and which the Ruler's of the Jews could not deny, tho' they were malicious Enemies to the Apostles. Nay, the Dead were rais'd by them, *Tabitha* by St. *Peter*, and *Eutychus* by St. *Paul*; and Handkerchiefs and Napkins obtain'd the virtue of doing mighty Cures, by being sent from the Apostles Hands; and St. *Peter's* Shadow heal'd all that were afflicted with evil Spirits throughout all *Jerusalem*, and all the Cities round about it, as we read in the *Acts of the Apostles*. This was a wonderful demonstration of the divine Power in Christ, that he could communicate the Gift of Miracles to his Disciples; as it was of his divine Prescience, that he foretold a thing so strange, which requir'd an Almighty Power to accomplish, by assuring those that believed in him, that they should out-do the many Miracles he himself had wrought; both which were his peculiar Prerogatives, whereby he excell'd the first Founders of all the other Religions in the World, who never pretended to the Power of bestowing the Gift of Miracles upon their Disciples, or to foretel the working of them.

7thly, The Apostles, after they receiv'd their Commission from Christ to preach the Gospel to all Nations, wrought Miracles not only in *Jerusalem*, and the Land of *Judæa*, but in *Samaria*, *Phenice*, *Cyprus*, *Antioch*, *Ephesus*, and many other Cities and Countries through which the Apostles travell'd for planting the Christian Faith, in all which places God confirm'd the Word of his Grace, by doing Signs and Wonders by the Apostles Hands, as we read in the *Acts of the Apostles*; and St. Paul assures us, that from *Jerusalem* round about unto *Illyricum*, the Gospel had been preach'd by him with mighty Signs and Wonders: Nay, so universally spread was the Fame of the Apostles Doctrine and Miracles, " that " their Sound went into all the Earth, and their " Words unto the ends of the World: for not only the *Jews*, but *Gentiles*, the *Romans*, *Corinthians*, and some of all the most famous Countries then known, were converted to the Christian Faith, by the Preaching and Miracles of the Apostles, who could all testifie that they saw such mighty Works done by them, as convinc'd them that their Doctrine was from God: So that this Evidence was not only publickly, but universally known.

8thly, This Gift of Miracles was not confin'd to the Days of the Apostles, but was continu'd in the Christian Church for the first three Centuries, as appears from the Writings of *Irenæus*, *Origen*, *Tertullian*, and other primitive Christians, who relate innumerable Instances of this miraculous Power in the second and third Ages of the Church, and appeal for the truth of their Relations to the Heathens who liv'd in those Times. And of its continuance in the fourth Century, *Eusebius*, *Cyril*, and *Austin*, are sufficient

cient Witnesses; all which are cited in several late Writers, to whom I refer the Reader. And some of the Miracles wrought in these Ages, are not only testified by Christians, but also by Heathens; for *Marcus Aurelius* himself testified publicly in his Letters to the Senate, the Miracle that was wrought at his Battel with the *Marcomanni*, when the Christian Soldiers obtain'd by their Prayers a refreshing Shower to the Roman Army distress'd for Water; while at the same time the Forces of the *Barbarians* were overwhelm'd with Hail and Thunder. It appears to be a thing so commonly known, that it is mention'd by the Poet *Claudian*, in 6 *Conf. Hon.*

— *Chaldaea mago seu carmina ritu*
Armavere Deos, seu quod reor omne Tonantis
Obsequium Marci mores potuere mereri.

And the Prodigy by which *Theodosius* crush'd the Rebellion of *Eugenius* and *Arbegasies*, is also mentioned by the same Poet, in these Words :

O nimium dilecte Deo, cui fundit ab antris
Æolus armatas hyemes, & militat æther,
Et conjurati veniunt in classica venti.

Claud. de 3 Conf. Hon.

Porphyry confesses, that wonderful Cures were done at the Tombs of Christian Martyrs, *Hier. adv. Vigilant. c. 4.* And that the Heathen Gods could give no help to Men, after that Jesus began to be worshipped, *Euseb. lib. 5. præp. Evang.* And *Apollo* declar'd from the Oracle, that certain just Men. viz. the Christians, hinder'd him from foretelling the truth, *Euseb. de Vit. Constant.*
 And

And the Oracle at *Delphos* confess'd, that he could give no Responses, because *Babylas*, the Martyr's Bones, were bury'd near him, as is related by *Chrysost. Orat. 2. in Babylam*. In fine, it was a thing so commonly known and taken notice of in the first Ages of Christianity, that the Heathen Oracles were struck dumb; that *Plutarch* wrote a Book concerning the reason why the Oracles ceas'd. And hence it appears, that this power of working Miracles was continu'd in the Christian Church for the first four Centuries; which adds great strength and force to the Evidence, as being attested by such a vast Cloud of Witnesses as liv'd in that large compass of time.

To conclude, I must desire the Reader to take notice, that the force of this Argument consists chiefly in these three things: 1. That if such Works were really perform'd, they were true and proper Miracles, such as could only be done by the Almighty Power of God. 2. That we have sufficient assurance that these Miracles were wrought by Christ and his Apostles, and the other Disciples, to whom they are ascrib'd by those that relate them. 3. That these mighty Works were done in confirmation of the Christian Religion.

1. That the wonderful Works pretended to be done by Christ and his Apostles were true and real Miracles, such as could only be wrought by an Almighty Power, will appear by considering, 1. That they could not be perform'd by the most improv'd Arts and Skill of Men, or by any juggling Tricks and Frauds. To cure all Diseases, and raise the dead to life again, by a word speaking, are too great and mighty Works for humane Power and Skill in the highest improvement;
R they

they cannot cure Diseases without the application of some proper Medicines; they cannot command a dead Carcase to rise out of the Grave, and restore the Life and Soul to it again, after it has been dead three days. These things appear so plainly impossible to the natural Powers of Mankind, that as it were ridiculous for any Man to assert the contrary, so it were needless to confute them. But neither can they be done by the tricks of Jugglers and Conjurers, who cheat and gull the People with the counterfeited appearance of wonderful Feats, which they perform by unheeded causes, and secret ways of acting; for there could be no trick us'd in most of those Miracles which were wrought; as, in raising *Lazarus* from the dead, after he had lain three days in the Grave, before many Spectators who knew that he was dead, and that the same *Lazarus* was now rais'd again; and it is altogether incredible, that a Cheat of this nature should be carried on through so many instances, for so long a time, and that none of the great numbers that were concern'd in the contrivance, nor of the Spectators, many of whom were Jews and Heathens, should discover the Cheat, especially considering that the Contrivers could serve no worldly end by imposing upon the World; but on the contrary they met with Bonds and Death for this pretended Trick; and many of the Spectators being learned and ingenious Men, of a contrary Religion, were sufficiently able and strongly inclin'd to have discover'd the Cheat (if there had been any) which yet was never done; and therefore we may certainly conclude, that the Miracles were not wrought by juggling Tricks.

2. Seeing these wonderful Works could not be done by the Power or Artifice of Men, they must be either wrought by the Power of created Spirits, or the Almighty Power of God : But that they were not wrought by the Power of any created Spirits, will appear by considering, that they must either be done by good Angels or evil Spirits : As to good Angels (besides that many of the Works afore-mention'd appear to be above the power of any Creature, as we shall shew presently) I shall only observe, that if they had been done by good Angels, this would be a demonstration of the truth of Christ's Revelation, no less than if they were wrought by a power inherent in himself; for the good Angels are the Ministers of the heavenly Kingdom, and are supposed always to do the Will of God, and design the welfare of Mankind. And it is utterly inconsistent with all the Notions we have of them, that they should contribute such a mighty assistance to delude the World with a false Doctrine; and to persuade so many thousand of its Preachers and Professors to endure the greatest Miseries, and most painful Deaths in this World, without any hopes of a future reward in another Life for their present Sufferings : Such a wicked Imposture is agreeable only to the Falshood and Malice of evil Spirits; and this indeed is the last refuge and stronghold of Infidels, who denying the truth of Christ's Revelation, ascribe his wonderful Works to the power of wicked Spirits, with whom, they say, he was confederate. So did the Jews in his own time; for when the Pharisees heard of his healing one Blind and Dumb, who was possess'd with a Devil, they said, *This Fellow does not cast out Devils, but by Beelzebub the Prince of Devils*, Matth. 12. 24. i. e. He does

it by a confederacy with evil Spirits. Against which pretence Christ himself argues very strongly in the following Verses, *Every Kingdom divided against it self is brought to desolation.—— And if Satan cast out Satan, he is divided against himself, how shall then his Kingdom stand?* The meaning of which Argument is this, That he who opposes Devils and unclean Spirits, and drives them by force from the quiet possession they have enjoy'd of Mens Bodies, cannot be suppos'd to act by Collusion and Confederacy with them, but must be an Enemy to them and their Designs; for the Devil cannot be thought to joyn with another to disgrace himself, to defeat his own Designs, and ruine his Kingdom: Which appear'd plainly to be the design of Christ, who *went about doing good, and healing all that were oppress'd of the Devil*: For he being a malicious Spirit, who delights in the Misery and Ruine of Mankind, exercis'd a Dominion over the Bodies he possess'd, inflicting upon them several Diseases, and depriving them of the use of their Senses, that he might keep them in subjection to him, and maintain his Kingdom in the World: But, 1. Christ by dispossessing the Devils of Mens Bodies, and healing the Diseases they had inflicted, destroy'd their Dominion, and ruin'd their designs of mischief against Mankind, which cannot be suppos'd to be done by the Devil's concurrence, but must be the work of one that is an Enemy to him. 2. Our Saviour argues, that it must not only be the force of an Enemy, but a force superiour to the power of the Devil, v. 29. of the said 12th Chapter of *Matthew*, *How can one enter into a strong Man's House, and spoil his Goods, except he first bind the strong Man, and then he will spoil his House, i. e. the Devil*

Devil having a quiet possession of Men's Bodies, will hold it until he is forc'd to quit it; and he cannot be forc'd to leave it, but by a power superiour to his own, which can conquer and overcome him. 3. The Miracles of Christ were (for the most part) Miracles of Mercy and Goodness to Mankind, whereby he fed the hungry, cur'd the sick, and rais'd the dead to life; and so they were directly contrary to the temper and designs of the Devil, who seeks by all means the Misery and destruction of Mankind; as appears plainly in those idolatrous Countries, where he requires the sacrificing of many thousands of Children every Year to satiate his Cruelty, and therefore he cannot be suppos'd to contribute to the good and merciful design of Christ's Miracles, which was so contrary to his malicious and cruel temper. 4. The Miracles of Christ were wrought to confirm his Doctrine, which tended directly to the overthrow of the Devil's Kingdom: For *the Son of God was manifested to destroy the Works of the Devil*: Which he did effectually by turning Men from all their idolatrous practices, to worship the only true and living God, and from all those unclean Lusts which reigned without controul among the Gentiles, to a Life of the greatest Purity and Holiness: For the great design of the Devil was to withdraw Mens Hearts from the true God, and their dependence upon him, to put their trust in Idols, and to draw to himself, and such like wicked Spirits, all that Worship and Adoration which is the peculiar Glory of God, whereby he gain'd an absolute Dominion over the Souls of Men, making them do that Homage to himself, which was only due to their natural Lord and Maker, as he did over their Bodies, by alluring them to those vile Lusts,

which estrange their Minds from God, and make them fit receptacles for unclean Spirits. And in these two things the Kingdom of the Devil did chiefly consist: But by the preaching of the Doctrine of Christ, this Kingdom of Darkness was subverted, his Altars were deserted, his Temples demolish'd, and all Men were taught every-where to worship the true God, in Spirit and in Truth, and to abhor those obscene Rites which some of the Gentiles made a part of their Religion. Seeing therefore that by the Doctrine of Christ Men were turn'd from *Darkness to Light*, and from the *Power of Satan to God*, those wonderful works could not be wrought by the power of evil Spirits, which confirm'd such a Doctrine as was directly contrary to the design, and did effectually overthrow the Kingdom of Darkness. And this I think may be sufficient to shew, that the Miracles of Christ were not wrought by the power of evil Spirits, as the Pharisees alledg'd against him. But because the same pretence has been made use of not only by Jews, but Heathens, against all the Miracles which were done by Christ, or his Apostles, or the primitive Christians in the first four Centuries, which are ascrib'd to Magical or Egyptian Arts, to Inchantments, or the strange power of Words, I say, because the same pretence has been made use of against all other Miracles done by any Christians (for these magical Arts, whatever they be, must signifie a secret correspondence with, and concurrence of evil Spirits, or else they signifie nothing distinct from the power and skill of Men) I shall therefore add two or three considerations relating to all the Miracles in general, which were wrought for confirmation of the truth of the Christian Doctrine. And 1. The Miracles of Christ and his Apostles

Apostles were so many, so great, done so publicly and universally, through so many several Countries, and the power of working them was continu'd so long in the Christian Church, that it is altogether incredible they should be done by magical Arts, or the power of evil Spirits; for who can believe that such a vast number of mighty Works, for the space of four Centuries, as were done in confirmation of the Christian Religion, should be done by the power of evil Spirits, when the like was never pretended to be done to confirm any other Religion that ever appear'd in the World: What account can be given why evil Spirits should be so mightily concern'd to propagate the Christian Religion, above all the other Religions in the World? Was it not at least as much, and apparently more for the Interest of their Kingdom of Darkness, to promote the idolatrous Practices, the filthy and obscene, the barbarous and cruel Rites of Pagan Religions, than to promote the Worship of one only supreme God, and the Purity and Gentleness which is prescrib'd by the Christian Institution. 'Tis true indeed, there are some Miracles pretended to be wrought by Pagan Priests in confirmation of their Religion, the truth of which pretence I shall not now enquire into; but they never pretended, so far as I could ever learn, that they wrought so many and so great Miracles, so publicly in so many several Countries, as Christ and his Apostles are said to have done, or that they could communicate the power of working Miracles to their Disciples, and transmit it for several Ages to their Successors, as has been done for confirmation of the Christian Religion; and it appears to me altogether unaccountable, why the Christian should so far exceed all other Religions

ligions in this point of Evidence, if these Miracles were wrought by the power of evil Spirits. If Christ learn'd his Magical Art in *Egypt*, and taught it to his Disciples, whereby they were enabled to work Miracles, as many both Jews and Heathens have alledg'd, how comes it to pass that others who have been there could never attain to the same Art, or teach it to others? Or, why do not the *Egyptians* themselves, who are the great Masters of that Magical Art, shew their skill in it, by doing so many and so great Miracles as they taught Christ to do? But since neither they have ever done, nor any other from them could ever learn the Art of doing such mighty Works, so far as has hitherto appear'd to the World, we may safely conclude that this pretence is a groundless and incredible surmise. Besides, if Christ instructed his Apostles in these Magical Arts, they must believe and know him to be an Impostor: And who then can imagine that ever any Men in their sound Senses should be willing to sacrifice their Lives and Fortunes for the sake of a vile Forgery, as the Apostles did, when they might have saved them by detecting the Impostor?

2. There are several Miracles attributed to Christ and his Apostles, which seem to be above the power of evil Spirits. But supposing it were possible for them to do all these Miracles; yet being subject to the Government of God, the great Creator and Governour of all things visible and invisible, they could not do them without his leave and permission, which we cannot believe that he would grant, because it appears to be inconsistent with his infinite Goodness to permit evil Spirits to work so many and great Miracles on purpose to delude the World with a Lye, and thereby

thereby expose Mankind to an invincible Temptation to believe it. 'Tis true indeed, other Religions have pretended to Miracles wrought in confirmation of them; but besides that they were neither so many, nor so great, as those done by Christians; there was always some means left for discovering the Impostor, either by the multitude of Gods which they worshipped; contrary to the Unity of the Godhead, which may be known, as has been prov'd, by natural Reason, or by the filthy and obscene, the barbarous and cruel Practices they enjoyn'd, which are plainly contrary to the natural notions we have of God, and of Virtue and Vice; and it was just with God to give them up to strong Delusions, that they should believe a Lye, because that when they knew God, or might have known him by the Works of Creation, they *did not glorifie him as God, but worshipp'd the Creature more than the Creator*, and allow'd themselves in such unclean and cruel Rites as are contrary to the natural notions of the divine Purity and Goodness; and we are certain that such a Religion cannot be from God, tho' it be confirm'd by Signs and Wonders. But when the Christian Religion commands the Worship of one God only, and enjoins no Practice but what is pure, just, and gentle, (as will appear in the next Chapter) if God should be pleas'd to permit such a Religion to be confirm'd by evil Spirits doing more and greater Miracles than ever were wrought for proof of any other Religion in the World, every one must think himself oblig'd to helive it to be from God; because there is no way left to discover such a Religion, having such strong Evidence, to be an Impostor. And therefore, since it is inconsistent with the Goodness of God to offer such a violent Temptation to

to Mankind to believe a Lye, we must conclude that he will never suffer evil Spirits to work so many and great Miracles in confirmation of it.

But besides the Miracles which Christ himself wrought here on Earth, there were several illustrious Testimonies given to him from Heaven, which I shall but briefly mention, as a farther confirmation of his being assisted by a divine Power in the Miracles which he wrought. Of this nature was the Star which conducted the Wise-men from the *East* to *Bethlehem*, where he was born; the frequent Apparitions of Angels to minister unto him at his Conception and Birth, at his Temptation in the Wilderness, in his Agony, at his Resurrection and Ascension into Heaven; such were the Voices that were heard from Heaven, testifying that he was the beloved Son of God; at his Baptism, when *John* the Baptist saw the Heavens open'd, and the Spirit of God descending like a Dove, and lighting upon him; at his Transfiguration, when a bright Cloud overshadow'd him and two of his Disciples, *Peter* and *John*; and again, in his Agony, when Christ said, *Father, glorifie thy Name*; and a Voice was heard from Heaven, *I have both glorified it, and will glorifie it again*: Of the same nature were the Miracles and Prodigies that accompanied his death on the Cross, both in Heaven and Earth, when there was Darknes over all the Earth from the sixth Hour to the ninth, when the Veil of the Temple was rent in twain, and the Earth did quake, and the Rocks rent, and the Graves were open'd, and many Bodies of Saints which slept arose and came out of the Graves after his Resurrection, and went into the Holy City, and appear'd unto many; which
Signs

Signs so astonish'd the Centurion and the *Roman* Soldiers that watch'd him, that they were forc'd to confess, *Truly this was the Son of God, certainly this was a righteous Man.* And indeed, all these Miracles were so many divine Attestations of his mission from God, and that he was the peculiar Favourite of Heaven, whom God was pleas'd so far to honour ; for as 'tis certain no humane power and skill could perform or counterfeit such Signs from Heaven, so neither is it conceivable that evil Spirits either could or would give so many glorious Testimonies to him. But to conclude ; The Miracles wrought by Christ and his Apostles, and those that were done by a superiour invisible power in attestation of him, were so many and so great, and extended to so many Creatures both in Heaven and Earth, that none but He, who had an universal and absolute Dominion over all the Works of Nature, could perform them ; and therefore they were above the power of evil Spirits, and could only be done by the Almighty power of God, the great Creator and Governor of all things.

II. Having thus demonstrated, that the Miracles which we believe Jesus did had all the conditions of true Miracles, and were such that no power but that of Almighty God could effect ; our next business is to prove, that Christ did really work such Miracles ; and this from the following Considerations will plainly appear.

I. The Miracles of our Saviour were not like Transubstantiation, and others of the *Roman* Church, which are the objects of *Faith only*, but they were plain objects of *our Senses*, every body present could see them ; they were not done in a corner, or in a particular secret place, but publickly,

lickly, before the Face of the Sun; so that it can never be said that these Demonstrations of Omnipotency were subtle Deceits and Impostors.

2. We have a constant Tradition of Christ's Miracles from the Apostles, through all Ages of Christianity, even until now; the History of them has been always the same, and never was or can be contradicted.

3. These Miracles are not only acknowledged by the Christians, but by their greatest Enemies; For even the *Jews*, amongst other things which they relate of Christ, in their *Talmud*, make mention of his Miracles also. The *Turks* in their *Alcoran* have recorded some of Christ's Miracles; his Resurrection is commonly believed amongst them; they look upon him as a great Prophet, and as such profess a profound Veneration for him. Lastly, Several of the *Jewish*, *Mahometan*, and *Heathen* Writers, frequently mention Christ's Miracles; this the whole Christian World knows better than I my self, I shall not therefore now trouble you with particular Quotations out of these Authors.

4. But supposing that we had not all these Testimonies of Christ's Enemies to prove his Miracles, yet that of the Apostles and Evangelists would be abundantly sufficient; as we shall more clearly shew hereafter: For they had not the least prospect of any temporal advantage by publishing these things; on the contrary, they exasperated the Powers of the World by it, and with their Blood seal'd the Doctrines they had taught: This surely is a valid Proof that the Miracles related in the Life of Christ, were really done by him.

III. That our Saviour wrought these Miracles in confirmation of his Religion, appears from what he said to the Disciples of *John* when they came and asked him whether he was the *Ἐρχόμενος*, or *he that is to come*; he answered, *Go and tell John what ye have seen, &c.* And from what he had said to the *Jews*, *If you will not believe me, at least believe the works I do in the name of my Father.* There are many other places in holy Scripture which shew that the principal end of Christ's Miracles was to confirm his Doctrine.

S E C T. VIII.

Of the Object of Christian Religion.

THE Evidences for the Christian Religion being thus produc'd and examin'd, we come next to the *Object* of it. We have already asserted, that the true Religion must have for its Object, 1. Above all things, the Honour and Glory of God. 2. The universal Happiness of Mankind. 3. The Good of every Man in particular. For the clearer understanding of this, we shall divide the Christian Religion, 1. Into the *Credenda*, or what a Christian ought to believe. 2. The *Agenda*, or the Precepts he should practice; and if we find both these Parts of Christian Religion have the aforesaid Object, we may safely conclude it is the true Religion. My design (as I have intimated elsewhere) is not to

run over and repeat the Principles of all Religions, but only to demonstrate the Excellency of the Christian by its Object, well knowing that all other Religions fall infinitely short of it.

1. As to its *Credenda*. It is true there are but few Nations which do not believe one Supreme Being; but how grossly are they mistaken in their notion of him? Some rob him of his chiefest Attributes: Some represent him subject to almost all the Passions of humane Nature; and this leads them into such weak and pernicious Principles and Practices, that Men (of common Sense) of contrary Opinions, are ashamed to hear of; but the Christian Religion teacheth not only God's Existence, but his Attributes also in the highest perfection that our Understanding is capable to bear. Whereas other Religions adore a plurality of Gods, this teacheth to worship one God in Unity: Some make him Material, this an incomprehensible Spirit. Some again deny his Providence, or so assert his Sublimity, that he neglects sublunary things, as matters much beneath his Government: But the Christian Religion teacheth us, that his Providence is Omnipresent, and assures us of his great Love and tender Care over all his Creatures. In short, his Goodness, Mercy, Long-suffering, Justice, his infinite Power, Wisdom, Holiness, &c. are plainly preach'd and demonstrated by Jesus the Author of the Christian Religion. What a miserable state then are those in who deny the Providence of God? They are Men without Faith, without Hope; are they groaning under Afflictions? they dare not call upon him for Deliverance! Are they in their last Agonies, where can be their Trust and Confidence? But we are taught that this God is the Creator, Preserver, and Governour of all things; we know
he

he observeth all our Actions, and this makes us mindful of our duty ; we are sure that he giveth us the Fruits of the Earth, Success, Honour, Life, Health, Children, and all other Blessings, and this obligeth us to be thankful to that infinite Goodness which bestow'd them upon us : We believe he orders all Events, as Diseases, death of Friends, Crosses and Afflictions ; this shews us the great Mercy of God, who scourgeth and punisheth us that we may Repent and return to our Obedience. Other Religions indeed oblige Men to confess the Frailty of their Nature, to acknowledge the Crimes they daily commit, and the Evils to which they are enclin'd ; yet it gives them no other Remedies for the appeasing the Justice of an angry God, but the Sacrifices of Beasts and of Men. But, blessed be God, it is not so with us ; we know we are Sinners, but we are confident that the God of infinite Mercy will, upon Repentance, forgive us all our Trespases for the sake of Jesus Christ his beloved Son, who died for our Sins, rose again for our Justification, and ascended into Heaven, to be our Advocate, Mediator, and Intercessor with the Father : This is the greatest Consolation Man can wish ; for whilst others are concern'd to appease their God by an infinite multitude of Sacrifices, and these attended with so great a number of Ceremonies, Christians enjoy a perfect Tranquillity and Freedom, relying entirely upon God's infinite Mercy, praising, extolling, and magnifying it without end. Yet this is not all that God hath done for us ; he hath not only sent his Son to be an Expiation for our Sins, but also to be our Prophet and Teacher, to instruct us in the Will of his Father, by preaching publickly in the Synagogues of the *Jews*, and especially to those whom he
had

had chosen to be Witnesses of his Life and Doctrine; and after the time of his Mission was expir'd, and he ascended into Heaven, he sent the Holy Ghost, the Comforter, to assist them in planting the Religion he left with them; bestow'd the Gift of Miracles upon them to confirm it; and for the better propagation of it, he establish'd a Communion and Congregation of Saints, into which all Men may be introduced who repent and have Faith. Lastly, He has left two Seals of the Covenant, *viz.* the Sacraments in his Church, by which he conveys his Graces and Blessings to us. These, and more, are the wonderful Works of the infinite Goodness and Mercy of God; which when we reflect upon, we cannot but say with the *Psalmist*, *What is Man, O Lord! that thou art mindful of him, &c.* This I think sufficient to shew how much the *Credenda* of the Christian Religion are for the Honour and Glory of God, the universal Happiness of Mankind, and the Good of every Man in particular.

2. The *Agenda*, or Precepts which a Christian ought to practise, are no less for the Honour and Glory of God, &c. That they far excel the Rules of all other Religions, there can be no dispute. The Jews indeed have the Decalogue, or Ten Commandments, as well as we; but how strictly do they interpret them? And how far has Christ extended them? The Jews think if they are not Idolaters, or Blasphemers, if they observe the Sabbath by not doing any manner of Work, if they honour Father and Mother, if they do not Murther, Steal, commit Adultery, bear false Witness, or are not covetous; if they observe the Ceremonies and Festivals which the Law prescribeth, and abstain from the several meats it forbiddeth, then they think they have done

done their Duty, and that God is obliged to give them the promised Reward. But the Precepts of the Christian Religion extend yet farther, as we shall presently shew.

God forbid the Pagan Religion should any ways be compar'd to the Christian, which is so far from glorifying God, that the Honour which is only due to the Creator it giveth to the Creature, and teacheth Men to worship Idols, the Sun, Moon, and Stars, nay (for Fear) the very Devils, and to sacrifice their very Children to them; it obligeth its Devotees to the utmost Cruelty to their own Bodies, under the notion of Holiness and Merit; it allows, even prescribes, the Impurity of Polygamy, and other Uncleannefs: In a word, instead of bringing Men to that degree of *Holiness without which no Man shall see the Lord*, it makes them Reprobates, and throws them into the last degree of Imperfection, condemning all Graces and Virtues, whereby we overrule our Passions, as foolish and idle Notions, &c. But lest, contrary to my purpose, I should make too great a digression in comparing the Christian Religion to all others, I shall return, and employ the rest of this Section in shewing that the Christian Religion is not only above all others, but also that it brings a Man to Regeneration and that perfect Holiness, which is the end of his Creation.

If we consider the Precepts of Christianity as the Rules of humane Life, we shall find them the most accurately adapted to our Nature as ever were made known to the World, no ways contradictory to our Reason, but tend to make mortal Man perfect, even as God is perfect: The greatest Libertines who do not live up to them, yet approve of them. By these Precepts we are

S

taught,

taught, First, Our duty to our Maker, to believe in him, to fear him, to love him above all things, to trust and depend entirely upon him, to do his Will with all submission; to worship him with pure Hearts, not with Sacrifices, for he eats not the Flesh of Bulls, nor drinks the Blood of Goats; they instruct us how to call upon him, and with fervent Zeal and Understanding, and unwearied Constancy, to offer up our Petitions to him; to praise and glorify his holy Name for all the Benefits we and all Mankind have received from him since the Creation of the World. These Duties are founded upon the highest and most solid Reason, and all that believe there is a God must perform them: For, whom shall we fear, but him that is Almighty? Whom shall we love, but infinite Goodness and Loving-kindness itself? Whom shall we confide in, but him who is able and willing to help us? To whom shall we submit, and upon whom shall we depend, but upon him who is infinitely Wise? Whose Will shall we do, but his who is just and right? Shall we worship him with the Sacrifices of Beasts, who is an eternal Spirit? Briefly, since on Earth we petition our Superiours if we will obtain any Favours from them, and we pay our grateful acknowledgments for them when received; infinitely more are we obliged, upon all occasions, to pray to that God upon whom our Being and Well-being depends; and to offer up our Praises and Thanksgivings to him who hath bestow'd so many Benefits upon us. Thus our duty to God has not only his Glory for its Object, but our own Good and Welfare also.

Our duty to our Neighbour gives us the most incomparable Rules for Government, Society, and Friendship; for it aims at the good of all Men
in

in general, and of every Man in particular; it requires from us Obedience to our Governours and Superiours, even when they unjustly use us, and persecute us; it teacheth us the greatest Mercy, Love and Humanity one to another, obliging us to forgive our bitterest Enemies, and to pray for our Slanderers and Tormenters; it will not permit us to render evil for evil, but on the contrary commands us to do good to those who treat us injuriously. There is no Friendship so sacred, no Justice so impartial, no Charity so great, no Meekness so exemplary, as that which our blessed Saviour has recommended to us; wicked Thoughts, much more wicked Deeds, are abhor'd by his true and genuine Followers, who live in perfect peace and tranquillity one with another.

Our duty to our selves has the same Object as the two former: It commands us the lowest and most profound Humility, the greatest Meekness and Patience under our Sufferings and Reproaches; to be content in whatsoever state of life it shall please God to call us; to have an unshaken Faith, unsported Chastity, and to persevere to the last moment of our lives; to be temperate in Meats and Drinks, and all Recreations; to follow our Callings with diligence; it gives us a singular Modesty, Simplicity, Gravity, and sincerity of Heart; it teacheth us to deny our selves, to despise worldly things, and hunger and thirst after Righteousness; to husband well the Talent God hath given us; to follow the things that are pure, honest, of good report, and praise-worthy; it commands nothing that is unaccountable, nothing that is base and unbecoming reasonable Creatures; all our Actions are moderated by it; we ought to be as innocent as Doves, but as wise as Ser-

S 2

pents,

pents ; we ought to be modest and humble, but not afraid to appear in the defence of Truth ; we ought to do justice, but not to be unmerciful ; we ought to bear Injuries, but not to be senseless of them ; we must be kind to all Men, but without Pride or Affectation ; and thus are all Christian Virtues moderated. If what has been said be well considered and digested, it will be evident that the Christian Religion does bring us to the highest degree of perfection that it's possible humane Nature can attain to, and that it tends (infinitely beyond all others) to the Glory and Honour of God, the universal Happiness of Mankind, and the Good of every Man in particular, and consequently is the true Religion.

S E C T. IX.

Of Promises and Rewards, of Woes and Punishments.

HAVING prov'd that the Christian Religion has the true Object of the right Religion, and that the *Credenda* of it were as perfect as could be, and the *Agenda* as humane Nature is capable of bearing ; we come now to consider what Promises are made to them who live accordingly, and what Woes and Judgments are denounc'd against the Children of disobedience. Our Corruption is so great, and our vicious Inclinations so strong, that without a certain belief of future Rewards and Punishments, it would be very difficult for us to walk in the most pleasant Paths
of

of Religion : For, how can we conceive a Man should extinguish his violent Passion for a darling Pleasure, had he not sure hopes (by thus mortifying himself to the World) of a more substantial Good, and of avoiding an everlasting Misery ?

Whether we consider these Rewards in respect to God, or regard to our own Souls, they are far more glorious and adapt than what any other Religion affords. What others have feigned to encourage Men to do good, is indeed not a little enticing, but yet it is directly contrary to the Nature of God, and our Souls : For instance, Their notions of Metempsychosis, or the Transmigration of the Soul into another Body, more noble or ignoble ; delightful charming Places ; Riches ; Plurality of Women, &c. which can never agree with the Eternal Almighty God, neither with our reasonable Souls, they are Spirits which can never be satisfied with temporal things, they came from God, and naturally desire to return to him ; no Pleasure can sufficiently content them, but the infinite Happiness of enjoying their Creator.

2. Our Bodies have their part in these Promises as well as our Souls : For is it not just that the Body which has accompanied the Soul through many Tryals and Afflictions, for the sake of God, should share in its Rewards also ? Is it not reasonable that the Body, which has been depriv'd of so many Lusts and Pleasures, should, with the Soul, be Partaker of eternal Happiness ? The Resurrection of the Body must therefore be a great Consolation to us ; our Saviour proved it to the *Jews*, out of the Books of the Law and the Prophets ; he laid the foundation of this Truth, and we are sure our Faith is not vain, since he is risen from the dead. To say that the scatter'd Par-

ticles of our dissolv'd Bodies cannot be collected again, is an Objection so weak, that it deserves not an Answer; for certainly the Almighty Creator of Man out of Nothing, cannot only restore him to his former state after his dissolution, but endue him also with a perfect Understanding, and a perpetual Vigour, &c. We see then these Rewards are not such sensual Banquets as the *Jews* vulgarly believe; nor such a Fools Paradise, a Plurality of Women, as the *Turks* expect; nor the wandrings of the Soul from one Body to another, as the *Heathens* dream; but it is an infinite spiritual Happiness we are promised, the greatest our Hearts can wish, or that a created Being is capable of; we shall enjoy the Beatific Vision, God will dwell in us, we shall praise him with joyful Hallelujahs for ever and ever; we shall be free from Hunger and Thirst, from all Doubtfulness of Thought, Sorrow, Pain and Death; in short, we shall be perfectly Happy; for we shall live in the Lord, and he in us. When we seriously consider this, we shall be ready to part with every thing, even our Lives, for eternal Salvation; such perfection of Bliss will make all the Righteous (with *St. Paul*) most earnestly desirous to leave this World of Sin and Miseries, and to be dissolv'd, to be with Christ; the Apostle experimentally knew what this Happiness was when he thus explain'd it to the *Corinthians*, *Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man to conceive, the things which God hath prepared for them that love him.* We shall now briefly consider the Woes and Punishments.

As God hath promised such great and glorious Rewards to them that love him and are obedient to his Commands; so he hath pronounced most
terrible

terrible Woes and Judgments against them that act the contrary. Is it not reasonable to think that God who is merciful to the Righteous, should be just to the Wicked and the Impenitent? And if the Rewards of the Good are inexpressible, must not the Punishments of those who die in their Sins be the utmost Misery? I should be too tedious if I repeated here all the Expressions used in holy Scripture to make us sensible of the miserable state of the Damned; I shall therefore make some Reflections on what has been said, and so conclude this Section.

1. The belief of these Woes and Torments deterreth us from committing Sin, and quickens us to Repentance and a holy Life; for no Man can hope for eternal Life, but by doing the Will of God; everlasting Flames must be his portion who dies without Repentance.

2. It breeds a dread and fear in us of the great and jealous God, a God that will not be mocked; it teacheth us to tremble at his Word, to consider his infinite Justice, and the fierceness of his Wrath.

3. We are hereby taught to put a true value upon the Work of our Redemption; for if we believe not an eternity of Torments, we can never sufficiently esteem the Ransom Christ paid for us; whereas he who reflects upon the Glories he had lost, and the infinite Misery he had deserv'd, cannot but be most thankful for so plenteous a Redemption.

The belief that God has laid up glorious Rewards for those that love him, is useful,

1. To wean our Affections and Desires from the Pleasures of Life, to create in us a contempt of this World, and to teach us to prefer Heaven before all things.

2. It encourageth us to take up the Cross of Christ, and willingly and chearfully to suffer all Afflictions for his Name sake, assuring us in the Words of the Apostle St. Paul, that *the Sufferings of this present time are not to be compared with the Glory that shall be reveal'd.*

S E C T. X.

Several other Proofs for the Christian Religion.

MY Guide having thus proved the truth of the Christian Religion by its Evidences and its Object, he gave me some other Arguments to confirm me, which are not of a little value. I shall contract them as much as I can.

1. As the *Jews* own that there was a *Messias* promised, so they cannot deny but that they crucified a Man whose Name was *Jesus*, in whom we find all that's foretold of the *Messias* in the Old Testament fulfilled; as, that he should be born of a Virgin, in the City of *Bethlehem*, of the Tribe of *Judah*, and of the Posterity of *David*; that he should begin to preach in *Galilee*, do many Miracles, be the Saviour not only of the *Jews* but the *Gentiles* also; that he should establish the Worship of one true God, and destroy that of Idols and false Gods; that he should be betrayed, and sold for Thirty Pieces of Silver; the Time, Manner, and Circumstances of his Sufferings and Death; the very parting his Garment, the Scoffs of the Multitude, his Behaviour, last Words,

the

the exempting his Bones from being broken, his honourable Burial, his Resurrection, &c. All that was predicted and prefigured of old, was accomplished in him, so that undoubtedly this Jesus is the Christ, and his Religion came from God.

2. My Guide noted to me the extraordinary manner how these Prophecies were fulfilled; of which take two or three Examples. Is it not wonderful, that he who had so many Enemies, should be betrayed by one of his own Disciples? That he should be condemn'd to death whom the Judge declared Innocent; that he who had oftentimes escaped being stoned, should at last be crucified; and yet (had he been guilty of what he was accused) by the Law of the Country, he ought to have been stoned; that he who was crucified (which was a *Roman* and not a *Jewish* Punishment) should be so honourably buried; that none of his Bones should be broken, tho' it was the custom to break the Bones of the crucified, and it was then practised upon two Thieves? &c. These things are so surprising, that we cannot sufficiently admire and adore the infinite Wisdom of God, who in his Son Jesus has fulfilled whatsoever was foretold of the Messias.

3. The fulfilling of Christ's Prophecies against the *Jews*, their Temple, and City. For in the time foretold by our Saviour, the *Romans*, under their Emperor *Titus*, did conquer the City, demolish the Temple, &c. and ever since that time the *Jews* have been dispers'd over the whole Earth, and never since have had any Power or Government.

4. The wonderful progress of the Apostles and their Successors, in propagating the Christian Religion. This Argument will be no advantage to
the

the *Mahometans*, for their Opinions were propagated by other Methods. And here, 1. Let us consider the Author and Preachers of the Christian Religion. 2. The Religion it self. 3. The manner of its propagation.

1. The Author of the Christian Religion was *Jesus*, the Son of a poor Virgin, and the reputed Son of a Carpenter; his Birth in a Stable in *Bethlehem*, his Education in *Galilæa*, his Sufferings and ignominious Death on the Cross amongst Malefactors; these are greater hindrances than helps to the spreading of Christ's Doctrines; but notwithstanding, *so mightily grew the Word of Christ, and prevail'd*, that it threw down all Superstition and false Religion; which it could never have done, had not the Power of Almighty God gone along with it. The Preachers of the Gospel were not Princes of great Wealth and Authority, but poor Tradesmen, they were not Men of great Learning, educated in famous Universities, but mean obscure *Galileans*, Men of Peace and Humility; they were very unlikely to do any notable things, since they wanted worldly Wisdom and Power to gain them Reputation and Authority. This is the true Character of the primitive Preachers of the Gospel. These Men therefore by their own Cunning and Strength could never have been able to baffle the Wisdom of the *Greeks*, the Power of the *Romans*, the Malice of the *Jews*, and the Obstinacy of *Idolaters*; we may as easily believe that a Sheep could worry a hundred ravenous Wolves, as that these Men should have prevail'd against so many obstacles of Men and Devils, and persuaded the World to forsake their old way of Worship, and to believe in Christ crucified. We must then conclude, that since they have done all this, the Omnipotent
God

God assisted them; it must necessarily be an infinite Power, that by such weak obscure Men could bring such mighty things to pass.

2. As to the Religion it self, altho', as we have already prov'd, it is the most excellent and perfect of all; yet it had several Articles of Faith, and Rules of Practice, that were as so many Stumbling-blocks to the Heathens; among the former is the Creation of the World, which surely was strange Doctrine to them who believed, *Ex nihilo nihil fit*, i. e. out of nothing can be made nothing; they that had hitherto believed there were many Gods, could not easily be persuaded there is but one. The Doctrines of the Trinity in Unity, and the Unity in Trinity, and of the Resurrection of Bodies, seem'd very absurd at *Rome* and *Athens*; and yet all these Doctrines, as strange and disagreeable as they appear'd, were received in these places; which could never have been, had not God's miraculous Providence given such wonderful success. And had not the same Power attended the preaching the Rules of Practice, the corrupt World had never receiv'd them; for the Gospel commands us to deny all ungodliness, and to live righteously, godly, and soberly; it forbids not only evil Actions, but evil Thoughts also; it is so far from permitting us to do Injuries, that it will not allow us Vengeance for those offer'd to us; not only Adultery, but even impure Imaginations are forbidden by it, &c. But it will seem yet more strange, if we consider,

3. The manner of the first propagation of the Gospel. It owes not its success to the Eloquence or Rhetorick of the Apostles; they were illiterate ignorant Men, and understood no more of School-learning, than one born blind does of Colours;

lours; their Births and Fortunes were mean and obscure, they never assisted in Senates, or in the Councils of Princes; they were not great Lawyers, able to defend any Cause; in short, they had no bright Qualifications to recommend them to the Princes of the World; under these heavy disadvantages they propagated the Christian Religion to a wicked, perverse, and powerful Generation. *St. Paul* indeed was a learned Man, and had all the benefits of a generous Education; nevertheless he tells us, that *he determin'd to know nothing but Jesus Christ and him crucified; and that neither his speech nor his preaching was with the enticing words of man's wisdom.* So that the success of the Christian Religion is still owing to the Power of God alone.

War, and the Arm of Flesh, by which *Mahomet* propagated his Opinions, had no share in the advancement of the Gospel; the *Jew* nor the *Gentile* need not be afraid of the Sword of the Apostles, for they were forbidden all Violence and Cruelty; their Master did not send them out as Beasts of Prey, but like Sheep in the midst of Wolves; he was the Master of Peace, and they his Servants; and therefore they came not to denounce War, but to bring Peace and Glad-Tidings, and to persuade the Soldier to sheath his Sword. Princes and States instead of protecting them, treated them evilly, and persecuted them from City to City, and yet they had no other Armour but Faith in Jesus Christ, nor any Sword but that of the Word of God; and with these they overcame the Nations, and brought them under the Obedience of the Gospel. The continual Sufferings, Tribulations, Afflictions, and Persecutions, which the Apostles and their Pro-felytes were exposed to, one would think, should
very

very much hinder the spreading of the Doctrine they preach'd ; Prayers and Tears were the only Weapons they us'd , and yet the Blood of the Martyrs was that fruitful Seed of the Church, so that thousands daily embrac'd Christianity. This wonderful progress of it my Guide laid before me, as one Argument, that it is the only true Religion : He urg'd many more than what I have mention'd, as the Resurrection and Ascension of Christ, his sending the Holy Ghost to his Apostles, the wonderful Gifts they receiv'd by it, of speaking all Languages, working Miracles, &c. But I need not mention any more, being convinc'd that every reasonable Man (if he considereth what has been said) must confess, that the Christian Religion excels all others in its Evidences, Object, matters of Faith, Precepts, Rewards and Punishments, and that it comes from God, and is the only true Religion.

I shall, in the last place, proceed to tell you the Objections I brought against the Christian Religion, and the Answers my good Guide made to them.

S E C T. XI.

The Objections I made against the Christian Religion, with their Solutions.

THE Arguments I brought against the Existence of a God, his Attributes, and the necessity of a reveal'd Religion were so weak, that they are not worth mentioning ; they were only
the

the common Opinions of my Countrymen, and my Guide answer'd them so clearly, that I could make no manner of reply : So that the first Objection that seem'd to have any force was this :

Object. 1. How can I now be certain, that what the Evangelists and Apostles assert is truth ; for they might impose upon us, and write things which never were perform'd?

Answer. To this my Guide answered, 1. That he suppos'd the divine Writers were able to tell us the truth, and to give us a true and perfect History of the Life and Death of the blessed Jesus. 2. That they were very willing to do so. No Man can doubt that they were able to speak the truth ; for they did not write the History of things which happen'd in Ages past, and long before they were born, or of what was done in remote parts of the World ; but the things they deliver down to us they saw with their own Eyes, heard with their own Ears, and felt with their own Hands, &c. as the Apostle St. John observes. Most of these Writers were constant attendants on our Saviour, from his first preaching to the end of his Life ; so that if they publish'd any untruths, we must attribute them rather to their designs and intentions to impose upon us, than their ignorance : But by the following Considerations it will appear, they were willing as well as able to tell us the naked truth.

1. It cannot be imagin'd they could forge the History of the Life of Christ ; How could poor Fishermen, ignorant Mechanicks, Men without Learning, contrive such a Fiction as should in all respects so exactly agree ?

2. Supposing they had been cunning Sophisters, and subtle enough to invent such a History, could they

they have the face to undertake such a design, and impose such a Forgery on the World, when there were multitudes of living Witnesses (and those their implacable Enemies) to conttadict them? If these Writers had been found Liars, they would soon have been detected and carried before the Magistrate, and punished according to their deserts; besides, it was the interest and resolution of those Magistrates to hinder the propagation of that Doctrine, whose Author they had with the utmost Malice and Aversion persecuted even unto Death.

3. These Writers were godly, righteous, and sober Men; they have confess'd their own faults publickly, which before were unknown to us; as their slowness in believing, their disputes about preheminance, their leaving and forsaking their Lord and Master, &c. and consequently they cannot be thought guilty of this wicked design.

4. And lastly, For what end should they thus delude us? What advantage could they expect by so doing? Not Honour and Glory, for they were continually reviled and derided as Fools and Madmen; not Riches, or any other temporal Benefit, for the Gospel they preach'd, taught them to renounce all, and follow Christ, and accordingly their Reputation, Goods and Lives, were daily in danger; they were hurried from one place to another, as Rebels and Blasphemers; they were persecuted and tormented, and at last suffered the cruellest Deaths that Malice could invent. Impostors would never have submitted to such Tryals. Is it possible for Men joyfully, and with alacrity to undergo all manner of Racks and Tortures, for the sake of a Religion they knew to be false, especially when they might have been crown'd with Honours and Preferments had they deny'd

deny'd it ? These things well consider'd, we cannot but believe the Divine Writers were true and faithful Historians.

Object. 2. How can I be sure that the Books we now have of the New Testament, are the same the Evangelists and the Apostles penn'd, and that in succession of time they have not been chang'd and alter'd.

Ans. 1. He answer'd me, That the vast numbers of these Books which have been dispers'd through the whole World, and translated almost into all Languages, their still bearing the names of the same Authors, and the agreement of the different Versions, plainly prove they have been always the same; neither can it be conceiv'd that distant Nations that scarce ever had any Commerce or Correspondence with each other, should all conspire in the same Cheat, and alter the holy Writings.

2. Since there are such Divisions, and so many Sects amongst the Christians, had either of them added or diminish'd any thing in favour of their own Opinions, the rest would have done the like; but it appears thro' all Ages the Bible has been appeal'd to by all Parties. This satisfied me, that the holy Scripture is now the same as was originally given to us.

Object. 3. I objected against the Miracles of the Christian Religion, as not sufficient to denominate it the true Religion; for the Jewish, and some of the Pagan Religions, have been established by Miracles; so that were Miracles sufficient, all these Religions would be true; which is contrary to what has elsewhere been asserted.

Ans. 1. Miracles are not alone a sufficient proof of the true Religion, but only a confirmation

tion of it (as we have before observ'd) if therefore they are not agreeable to the Doctrines and Precepts of the true Religion, they will be of very little value.

2. The wonders done by the Pagans have not the three conditions of a true Miracle, *viz.* 1. He that does the Miracle must know it, and be willing to do it. 2. It must exceed all Art and natural Power. 3. It must be certainly perform'd and come to pass. But the wonders these Pagan Prophets are reported to have done, were only the foretelling the Calamities that should befall their Country; their Predictions did not exceed the knowledge of Natural Philosophers; they only told you of the probability of Thunders, Lightnings, Earthquakes, and other Effects of Natural Causes. Lastly, There is no certainty that these things happen'd according to the times they mention'd; for the *Jarhabadiond*, or the Pagans Book of their Law, in which these wonders are recorded, is so carefully kept by their Priests, that no Man else is suffer'd to read it, if he were able. These wonders therefore of the Pagans, wanting the three necessary conditions, cannot properly be called Miracles; but those done by our Saviour I have abundantly proved to have these three conditions, and consequently were true Miracles.

Object. 4. If you will not believe the Wonders or Miracles that were done by the Pagans, at least you will give credit to what I my self have seen, *viz.* That our God appears in a bodily visible Shape in our Temple; for instance, if he be angry with us, he appears in the form of a Lion; but if well-pleased, in the shape of a Bull or a Ram; in a few Hours sometimes he changes his

T

shape,

shape, and in the same day he is seen angry and pleas'd by all that are in the Temple.

Ans. 1. It is beneath the Majesty of the Supreme Being to appear (and that frequently) in the shape of such wild and ravenous Creatures, as a Lion, &c.

2. This seems rather to be a Cheat of the Priests, for they change the Scene, and shut up the place, whilst one Beast is led back, and another brought from his Den to be shewn to the People. 2. They will not suffer any of the Congregation to come near it; but if it were the Almighty God that thus changes himself, he would not do it privately, but publickly before all the People. So that before a Man can believe this, he must see a Cloud of Miracles to confirm it.

Object. 5. I reply'd, For the same Reason I may deny the Resurrection of Christ; for if he really rose from the dead, why did he not appear to his Enemies? But since he was seen only by his Disciples, I may with the Jews say, that they came by Night and stole him away, and then gave out that he was risen from the dead. So that this Miracle wants other Miracles to confirm it.

Ans. 1. The Apostles did many Miracles in confirmation of it; for when they raised the Dead, or cured the Sick, &c. it was always in the Name of Jesus Christ, whom God hath raised from the dead.

2. We may as well ask why God did not translate the Enemies of Christ into Heaven, and shew him sitting at his right hand; for I am confident, had the Jews seen him after his Resurrection, they would have said (as upon another occasion) it is a Spirit, an Apparition, or something like it: For if they believed not the innumerable
Miracles

Miracles that Christ did before his Crucifixion, they would never have been convinc'd that he was the Messias, tho' they had seen him after his Resurrection.

3. That assertion of the stupid Jews, that his Disciples took away his Body, will appear most absurd, if we consider the following circumstances of his Death and Resurrection; the Jews themselves deny not Christ's death and burial, and that his Sepulchre was strongly guarded by Soldiers; but they say, *whilst these Soldiers slept, his Disciples came and stole him away*: But we must think it impossible for them to attempt so bold an action; for when our Saviour was betray'd, his Disciples were struck with such fear, that they all ran away, and left their Lord in the hands of his Murtherers; even St. Peter, who was the most forward Zealot of them all, and said, *Tho' all should be offended, yet will not I, tho' I should die with thee, yet I will not deny thee in any wise*: Nevertheless, fear made St. Peter fly, and thrice deny his Master. But supposing the Disciples recovered from their fear and surprize, and that they courageously attempted to take away his Body, how can we imagine the whole Company of Soldiers slept at the same time, without setting one vigilant Centinel? But yet granting they did all sleep together, how was it possible the Disciples should know at what Hour the Soldiers were all asleep? Let us suppose they knew this also, How could they roll away the great Stone, enter into the Sepulchre, and take away the Body, &c. without making noise enough to awake one Soldier? But again, supposing hitherto they did all softly and secretly, yet they must do every thing hastily for fear of being apprehended; but on the contrary, there

was no Disorder, no Confusion, the Grave-cloaths in which the precious Body was wrapp'd, were decently folded up, and laid in one place, and the Napkin that was about his Head in another; which shews it was done with a presence of Mind, and deliberately. Granting still, that the Disciples did carry away the Body, why did not the Jews accuse them before the Magistrates; who certainly would have condemn'd them to death could it have been prov'd against them? And supposing the Soldiers had slept whilst the Body was stollen, why did not these Soldiers suffer death, according to the Laws of both Jews and Romans? Lastly, The assertion of the Jews plainly contradicts it self; for if the Soldiers were awake, why did they not hinder the Disciples from taking away the Body? But if they were asleep, how can they tell which way it was taken, or who did it: Thus you may see the stupidity, partiality and unbelief of the Jews, who give credit to the Miracles of *Moses*, and the Prophets; for which they had only History and Tradition; and yet would not believe the Miracles of Jesus Christ, of which they every day were Eye-witnesses.

Object. 6. 'Tis probable that the Devil can do such Miracles as Christ did, How then shall I certainly know, whether Christ did them by the Power of God, or of the Devil?

Answer. 'Tis true indeed, that we do not well know how far the Power of Satan extends; but this we are certain of, if he could work all the Miracles that Christ did, he could not do them for the same end, viz. for confirming the true Religion, which wholly destroys the Empire of the Devil, and commands nothing but what is for the Glory of God, and the Good of Mankind;

the

the Devil is too great an Enemy of both, to do the least thing for the Honour or Good of either : If then we suppose the Devil can work any great Miracles, those of the Pagan Religion must be attributed to him; for that Religion is far more agreeable to the nature of the Devil, than to the Attributes of our Almighty Creator, as may appear by its Precepts, commanding the Sacrifice of Infants, the Worship of the Sun, Moon, and Stars, and even of the Devil himself, and many other Absurdities, contrary to the very Essence of a God.

Object. 7. Christ did acknowledge the Miracles of *Moses*, as wrought by the Power of God, why then did he abolish his Religion and Law?

Ans. We grant that Christ did acknowledge the Miracles of *Moses*, and therefore he did not pretend to condemn the Law; for he assures us, *he came not to destroy the Law, but to fulfil it*; So that he only abrogated those Rites and Ceremonies which were not needful for the future. The very Covenant God made with the *Jews* proves that the time would come when they should be abolish'd; and he did not condemn them as false and contrary to the Nature of God, but only as imperfect, and wanting that full accomplishment which came by Jesus Christ, who has taught us not to worship God with Sacrifices, Incense, Burnt-Offerings, &c. *but in Spirit and in Truth.*

Object. 8. Why has not Christ left to his Church a continual Power of working Miracles?

Ans. We are not to be too busie in enquiring into the Secrets of the Almighty; 'tis sufficient for us that it is his Will; we ought to be satisfy'd and

thankful that he shew'd his Omnipotency in confirming that holy Religion he was pleas'd to reveal ; but since the time of its Infancy is past, and the Church is so propagated and established, God needs not do any more Miracles, for the Gates of Hell shall not prevail against it.

These were the chief Arguments which I brought against the Miracles of the Christian Religion ; to which having received satisfactory Answers, in the next place I opposed the great Work of Redemption, and asked first,

Object. 9. Since God had determin'd to redeem Mankind from their Sins by the Sufferings of his only Son, why did he not send him sooner into the World, or rather immediately after the Fall of *Adam*, that those who lived between *Adam* and Christ might have been Partakers of this Deliverance and Salvation?

Ans. 1. Supposing you should ask why God did not create the World sooner ? And neither I nor any else can give you a reason ; this does not destroy the evidence of the Creation : So if I am not able to assign the cause why God did not send his Son earlier into the World, this does not invalidate the efficacy of our Redemption ; all that can be said to it is, that the infinite Wisdom of God made choice of this Fulness of Time, and thought it more convenient than any other.

Ans. 2. Though Jesus Christ came into the World some Thousands of Years after the Sin of *Adam*, yet those that died before his Nativity were Partakers of the Benefits of his Redemption as well as we, provided they lived according to the Knowledge God had given them.

Object. 10.

Object. 10. Could not God have delivered us from our Sins by any other way than by the death of his only Son?

Ans. 1. Nothing less it seems could satisfy his Justice; for we had offended an infinite God, and consequently our Sins were of infinite magnitude, so that nothing could make an infinite Atonement, but a Sacrifice of infinite Value, even his only Son Jesus.

Ans. 2. Had there been other means to satisfy our angry God, and he had accepted one way, you would have said, Why is God pleas'd this way rather than another? So that if this method of arguing be allow'd, God would be oblig'd to act according to every Man's Humour and foolish Capricio's.

Ans. 3. You may as well ask, why God did not create Men as perfect as the blessed Angels, and free from Sin? For this he could do, if his infinite Wisdom had thought fit, and then we should not have stood in need of a Redeemer.

Ans. 4. The All-knowing God has taken such methods as he thought proper to manifest his Justice, Goodness, Mercy, &c. but his Ways are incomprehensible; so that we are obliged submissively to admire his infallible Government, *who desires not the death of sinful Man, but rather that he should turn from his wickedness and live.* Must we not pay as great duty and deference to the King of Kings, as to our earthly Sovereign? Shall a poor ignorant Subject condemn his Prince, who has always approv'd himself a tender Father of his Country? Shall he, I say, censure the Actions of his Governour, because he cannot conceive the Political Reasons for them? As for instance, How many Subjects of France condemn

the *French* King for concluding the Peace at *Reswyck*; they knew indeed he was an ambitious Prince, and thought he would never make a Peace, if he had not a prospect of some great advantage by it; yet they condemn'd him, because they could not imagine the Reason for his so doing; which he has now told the World was to acquire the Crown of *Spain* for his Grandson. If then a Subject ought to be obedient to, and not to criticize upon his Governours, tho' he understands not the secret Springs of State; much more ought we humbly to submit to God, tho' his ways are past finding out.

Object. II. Christ could not pay that infinite Satisfaction which you say the Sin of *Adam* requir'd; because as God he could not suffer, much less could he die; and as Man he was mortal; and therefore his Sufferings and Death were not a sufficient Ransom alone to satisfy the infinite Justice of God, and atone for the Sins of all Mankind.

Ans. 1. The meritorious Death and Passion of Christ might be doubly satisfactory, 1. In regard to God's holy Will, which requir'd nothing more for the deliverance of us all, but has been fully pleas'd by that Victim only: God sure might declare which way he would be satisfied; and if in the Old Testament the Sacrifices of Beasts were sufficient to expiate the Crimes of particular Offenders, much more can the Sacrifices of the Son of God atone for the Sins of the whole World. 2. In regard to the Dignity of Christ's Person, *who is God over all, blessed for ever*: For tho' he suffer'd only in his Manhood, yet because that humane Nature was Hypostatically joined to the Godhead, we may affirm, that
the

the everlasting Son of God suffer'd all that the Humanity of Christ endured for us.

Ans. 2. Considering Christ as a Man, his Person so infinitely excell'd all others, that the Sacrifice of it was an infinite Atonement for our Sins. He was conceived by the Holy Ghost, made Man in the highest perfection, call'd the Son of God, and predestinated by the Father to be our Redeemer. To this let us join the Power he had to work Miracles, and the Miracles likewise the Father did to shew he was *his beloved Son in whom he was well pleased*, and then we shall confess his Person was most excellent, even beyond expression, and must put the greatest value upon his Sufferings; for if the Captivity of a Prince be sufficient to Ransom all his Subjects, much more may the Death of Christ atone for the Sins of all Mankind.

Object. 12. God could never satisfy his own Justice by giving his Son for our Redemption, for he then would satisfy himself by himself, which is as absurd as for a Creditor to pay himself out of his own Money.

Ans. 1. If this be granted, not only the Efficacy of all the Sacrifices that ever were offer'd must be destroy'd; but even the Worship of God would cease; for we cannot offer any thing but what entirely depends upon him.

Ans. 2. We must consider, that in the great Works of our Creation and Redemption, God acted not only by one of his Attributes, but by the harmony of them all. As for example; supposing there had been a Man so excellently perfect, and so little depending upon God, that he could have paid the infinite Ransom for all Mankind; 'tis true God by accepting him would have acted agreeable to his Justice, but not to his Mercy,

cy, Goodness, &c. for God would not have shewn his Mercy by accepting a Sacrifice proportionable to the Transgression; but now he has shewn his Love, Goodness, and Mercy to us, by giving his own Son to be a Propitiation for us, as he has satisfied his Justice by Christ's Sufferings and violent Death.

Object. 13. To whom then was the Price of our Redemption paid?

Answer. To God the Father, whose eternal Wrath we had deserved, by sinning against his infinite Majesty.

Object. 14. But God the Father gave us the Redeemer.

Answer. Yes: But tho' God sent him into the World, yet it was necessary he should suffer and die for our Redemption; and as this great Work was God's gracious and willing acceptance of his Sufferings; so there was something particularly for the Man Christ Jesus to do for us, *viz.* That he, *who could have commanded more than twelve Legions of Angels*, should meekly submit and offer himself a Sacrifice for the Sins of the whole World: This inestimable Offering God was well pleas'd to accept, and to blot out all our Offences for the sake of it. And thus the great Work of Redemption was finished.

Object. 15. If the sacrificing of Children by the Pagans seems so very unnatural, surely the Death and Passion of Christ shew much more Cruelty; it is harder therefore for me to believe that God should require the Sacrifice of his only Son, than of some thousands of Infants.

Answer. We will not positively affirm, that the sacrificing of Children is always unjust and cruel; but if there be any Cruelty in so doing, it is against the very Being of a God; an example of
which

which we have seen in *Abraham*, who would never so cheerfully have attempted to sacrifice his Son *Isaac*, had he thought it contrary to the Attributes of God. And as to the Sacrifice of the Son of God, the Father did not act against his Justice by accepting it. For the better understanding of which let us consider, 1. That Injustice is a voluntary depriving another of what we are neither willing nor able to make restitution; so then God was neither unjust nor cruel, by giving his Son once to die for us, since he the third Day after rais'd him from the dead, and gave him a Life far more glorious than that he had before; God has amply rewarded the Sufferings of his Son's humane Nature, by taking him into Heaven, and placing him at his own Right-hand for evermore. 2. Christ offer'd his Life as a Ransom for us, and to be a Mediator between God and Man; so there could be no Injustice or Cruelty in the Father's accepting what the Son voluntarily offer'd; on the contrary, had not God accepted the full Satisfaction which his Son offer'd, we should have more pretence to charge him with Cruelty and Injustice; for we must condemn that Creditor as cruel and unjust, who will not accept the Money his Debtor is not able to pay when it is offer'd to him by some other charitable and generous Man.

Object. 16. Why did God require the Sacrifice of his only Son, when he had forbidden the *Jews* to offer humane Sacrifices?

Ans. 1. When God commanded the *Jews* not to sacrifice their Children, he did not eternally oblige himself never to require (upon the most extraordinary occasion especially) any such Sacrifice; as we noted before in the example of *Isaac*.

Ans. 2.

Ans. 2. God did not command the *Jews* to crucifie *Jesus Christ*, he only permitted him to fall into the hands of malicious and sinful Men; and *Christ*, like a Lamb dumb before his Shearers, open'd not his Mouth against his Murtherers; but though the *Jews* through Malice and Envy condemn'd our Saviour, nevertheless we may readily believe that God the Father accepted his death as an expiatory Sacrifice for the Sins of the whole World.

Object. 17. But the Sin of *Adam* and his depraved Posterity, is only a disobedience to God's Commands, so that *Christ* by his perfect Obedience might atone for these Transgressions, and therefore it was not absolutely necessary he should suffer and die for our Redemption.

Ans. 1. Supposing God could have taken an easier way for our Deliverance, must we condemn him because he took this? *Christ* with a Word could cure all Diseases; shall he then that is born blind murmur against him for putting Clay and Spittle upon his Eyes, and sending him to wash in the Pool of *Siloam*?

Ans. 2. He that thinks the Sin of *Adam* was Disobedience only, is mistaken; for his Sin was threefold: 1. He was guilty of Infidelity, because he believ'd the Serpent rather than God. 2. Of Ambition, when he thought to be like God. 3. Of Disobedience, in eating the forbidden Fruit.

Ans. 3. Lastly, He is mistaken also who thinks the sinless Life of *Christ* was the complete and necessary Satisfaction for the complicated Sin of *Adam*; the Satisfaction chiefly answereth the Penalty God Almighty threaten'd *Adam* with; which Punishment was Death, and *Christ* has obtain'd our Pardon by laying down his Life for us.

Object. 18. Adam was threatned with death, by which I understand eternal death: But has Christ suffer'd eternal Death?

Ans. Christ did not suffer the eternal Punishment we deserved, but his Agony and bloody Passion were most severe and painful, his death cursed, and he perfectly innocent; so that altho' we have deserv'd everlasting death, yet God was pleas'd to accept the Sufferings which our Saviour for our sakes willingly submitted to; this Sacrifice has made an Atonement for our Sins, and we are again receiv'd into God's Favour, so that Christ may properly be said to have died, *ἀντὶ ὑμῶν*, that is, for us.

Object. 19. It is strange to me that Christ, who as a Man, was adorn'd with all Vertues in perfection, and who voluntarily offer'd himself to die for us, should not bear his Sufferings with as much Joy and Courage as many of the Martyrs are reported to do; but he said, *his Soul was troubled even unto Death*; his anguish was so great, that he sweat drops of Blood, and prayed three times to his Father, that *this Cup might pass away*; and lastly, upon the Cross he cry'd out, saying, *My God, my God, why hast thou forsaken me?*

Ans. 1. We need not take for granted all that is contain'd in the Book of Martyrs; some things therein perhaps were written purposely to encourage the Christians in times of Persecution, and to exhort them to imitate the Vertue and Constancy of these Martyrs.

Ans. 2. These Martyrs exerted their Courage, and subdu'd their passion in publick, that they might the better remove the fears of the remaining Confessors; but its probable in their Confine-

ments and private Retirements they felt themselves to be but Men.

Ans. 3. If all be true that the Writers of these Books have said, it must be attributed to the Operation of God's Holy Spirit, who gave them such an undaunted Courage, and an assured Hope, that they should receive everlasting Glory. But God permitted his Son to be more troubled under his intense Sufferings; 1. Because if one of us should be expos'd to such Trials for Christ's sake, and this Man should shrink and tremble at the approach of Torments and Death, instead of shewing that chearfulness and presence of Mind which the primitive Martyrs did, he should not therefore think his Death unacceptable to God, for it certainly would be grateful to God, if he (according to the Example of Christ) meekly submitted to his holy Will. 2. That Christ's Sufferings and Death might be of greater value. Lastly, That Christ might be our Helper and Defender, that he who was tempted, suffered and died, may be the more ready to assist and comfort us in all our Trials and Afflictions.

These and the like Objections I made against the Work of Redemption, which being answer'd by my Guide, I began in the last place to attack the Mysteries of the Christian Religion with the following Arguments,

Object. 20. We have hitherto spoke of Christ and the Holy Ghost as two distinct Persons in the Godhead, and the Christian Religion obligeth us to believe the Mystery of the Trinity in Unity, and Unity in Trinity, and that the second Person in the Trinity came into the World, and took our Nature upon him, &c. all which are Mysteries indeed to me, and seem contrary to my Reason, and the Nature of God.

Ans.

Ans. We must not confound what is above Reason with that which is contrary to Reason: We now by Experience know many things which at first seem'd above our Reason. One or two familiar Instances will make this matter clear: Suppose a Man born in a very cold Climate, should go into a hot Country, where the Natives never saw Snow nor Ice, and should tell them, That where he was born, the Water, at a certain season of the Year, was so hard that a Horse might run over it; these People would say, It is against Reason, and contrary to the nature of Water to grow hard, and therefore because neither Reason nor Experience taught them otherwise, they would conclude the Traveller had a mind to impose upon them: But if these Inhabitants were persuaded he was a faithful honest Man, and said he saw it with his own Eyes, and would not tell a Lye for the greatest advantage, then certainly they would believe it upon his Testimony, tho' they could not conceive how such a thing should be. Another Instance is the use of the Loadstone; the first that found it out was surely contradicted, some perhaps believ'd him upon his word, some doubted, and others utterly deny'd the possibility of it; but Experience having convinc'd us, now no body in these parts disputeth it, tho' we cannot conceive the reason for it; the wisest Philosophers have enquir'd into the nature of it, but after all their Suppositions and pretended Demonstrations, they are forc'd to place it amongst *Aristotle's* occult Qualities, and to say with me, it is above Reason. So we may say of the Christian Mysteries: A Jew or a Gentile, who was never instructed in this Doctrine, takes it to be absurd, against Reason, and the very Being of a God; but when they are convinc'd that Christ was

was the Author of it, and that he was greater than all the Prophets, the Son of God that could not impose upon us, or be impos'd upon, that he had confirm'd this Doctrine by almost an infinite number of Miracles, that God from Heaven had declar'd him to be his beloved Son, and commanded us to hear him ; I say, after we are convinc'd of all this, we must then conclude it is above, but not against Reason ; then we must condemn our too great presumption, and confess the weakness of our Reason, which would comprehend the Mysteries of God, and yet cannot understand a multitude of Natural Things. By these means it was, that this holy Doctrine was propagated and prevail'd : Afterwards some Writers began to argue upon it, and some endeavour'd to render it intelligible ; but most of their explanations are rather a disservice than advantage to it. 'Tis too true this holy Doctrine has been condemn'd by some Sects of Christians, but that never will destroy it ; I am very much mistaken if there be any truth, let it be never so clear and evident, but has been contradicted by some sort of Men or other.

The Author's Application.

I Don't wonder then that so many Christians deny this ; for my own part I must to my shame confess, that for some time after my Conversion, I had my share of Doubts and Scruples about it ; but having farther examin'd it, I have been oblig'd to acknowledge my weakness and ignorance, my too great presumption and too little humility,

humility, in believing rather what my Reason; than what my blessed Saviour taught me; but blessed be our merciful God, my Conviction is the stronger. I shall not detain the Reader by citing all the Texts of Holy Scripture which teach this Truth; every one has his Bible at home, and I wish they frequently may read, mark, learn, and inwardly digest what's contain'd therein. I shall conclude this point by saying, if we believe nothing but what we can comprehend, we must list our selves amongst the Scepticks, and doubt of every thing we tast, see, or feel.

Object. 21. Did Christ when he was an Infant know he was God?

Ans. Did you know when you were but six Months old that you were a rational Creature? You cannot say you did. But let this satisfy you, the Godhead is not obliged to manifest it self in its Glory, wheresoever it is; for the Ubiquity of God fills all places imaginable, however it doth rarely manifest it self as it did on Mount Sinai, &c.

Object. 22. Lastly, I objected, Since the Christian Religion has such plain Evidences, and its Precepts far excel what the Prophets and Philosophers taught, Why is it the least observed? Why don't the Christians live according to these most excellent Rules? Methinks, if they believ'd what they profess, they should with the greatest awe and diligence observe it.

Ans. You must ask those unreasonable Men who do not practise what they profess; they have as much Evidence as you, or I, and perhaps more too, for they are not full of the Prejudices of other Religions; and I am persuaded that the Evidences I have brought to you are able to convince

The Grounds of

any thinking Man. I must with great concern acknowledge, that the true Religion is the least observ'd, tho' it is ever the same; but the evil practices of these Professors ought not to be a scandal to you; for since they have been educated in the true Religion, and so carelessly deviate from it, their condemnation will be the greater: Let them remember our Saviour's words: *The Servant that knoweth his Master's Will, and doth it not, shall be beaten with many stripes.* Therefore in another place he says, *They shall come from the East and from the West, from the North and from the South, and shall sit down in the Kingdom of God; but you your selves shall be thrust out:* That is, many Jews and Gentiles, who have liv'd according to the light of their Reason that God bestow'd upon them, shall be receiv'd into the Mercy of the Father, and be saved by Christ's Blood, whilst many Christians, who despise the Grace of God, and persist in their sinful Courses, shall be rejected and receive eternal Damnation. God of his infinite Mercy grant we may not be of this number.

These were the principal Objections I brought against the Christian Religion; and blessed, for ever blessed, be GOD, that directed me to such a Man who could give me such satisfactory Answers, that the divine Grace assisting, I profess'd my self heartily willing to leave my old Pagan Idolatry, and to embrace the true Christian Religion. To this Almighty God be all Honour and Glory ascribed now and for evermore. *Amen.*

Being thus (to my eternal Happiness, I hope) convinc'd of the truth of the Christian Religion, and being thorowly satisfied of the primitive purity

the Author's Conversion,

rity of the Church of *England*, I earnestly desir'd to be a Member of that Communion. Then the Ministers who uncessfully disputed with me gave out, that my good Guide Mr. *Innes* did not convert me by strength of Arguments, but by large promises, or some other indirect means, which, God knows, is false.

To stop these uncharitable reports, Mr. *Innes* and I went to Mr. *Hattinga* (the eldest Minister of *Sluyse*) and desired him to call a Consistory, and publickly examine me about the reasonableness of my Conversion; Mr. *Hattinga* promis'd there should be a Consistory at seven of the Clock that Evening: Accordingly Mr. *Innes* and I went again at that hour, and found the Consistory sitting: it was compos'd of the two *Dutch* and one *French* Minister, the rest of the Members were Wine-sellers, Apothecaries and other Tradesmen; hither also my Collonel, Captain, and the Captain-Lieutenant came to hear me; but because I could not very readily express my self in *Dutch* (and none of them understood Latin, except Mr. *Hattinga*, and he indeed knew very little of it) they chose Monsieur *D'Amalvy*, the *French* Minister, to discourse me in *French*; who said to me, " Sir, the whole Consistory in general, and
" I in particular, rejoyce to see you resolv'd to
" be baptiz'd into the Christian Church, but I
" hope your Conversion doth not proceed from
" any other motive than a true and consciencious
" Conviction.

Mr. *Innes* and I both thought that this speech did not savour much of Charity; and therefore, I reply'd, " Sir, I came hither on purpose to declare the Reasons of my Conversion if the Consistory please to hear me. Then we were order'd to withdraw; and being called in, Mon-

The Grounds of

ſieur D'Amalvy told me, “ That indeed they
“ were very glad to ſee me ſo deſirous to em-
“ brace Chriſtianity, but that it was a little too
“ ſoon for me to give an account of my Con-
“ verſion: You ſhould (ſays he) converſe with
“ us for three Weeks or a Month, and then we
“ will publickly baptize you in our Great Church,
“ where a rational Account of your Converſion
“ may be much to the edification of the Con-
“ gregation. But I perceiving their deſign, an-
ſwer'd, “ If it be not too ſoon for you to hear
“ me, I am ſure it is time for me to ſpeak, I
“ am thorowly convinc'd of the truth of the
“ Chriſtian Religion, and am not willing the
“ initiating Sacrament of Baptiſm ſhould be long-
“ er deferr'd; wherefore if you think it not fit
“ to hear me now, you muſt not take it amiſs
“ if I make all the haſte I can to obtain the bleſ-
“ ſing of Baptiſm, whereby *I may be made a Mem-*
“ *ber of Chriſt, a Child of God, and an Inheritor*
“ *of the Kingdom of Heaven.* Then they again
deſir'd us to withdraw; and when we came in,
they advis'd me to follow their directions before
given, and that they had nothing to add. So
we took our leaves of them; and in my way
home, I agreed Mr. *Innes* ſhould baptize me,
without taking any more notice of the *Confi-*
ſtory.

But they, miſtruſting what we intended, went
to Brigadier *Lauder* (the Governour of *Sluiſe*) and
told him, that “ ſince Mr. *Innes* is of a different
“ Communion from what is eſtabliſh'd in our
“ Country, he ought not to baptiſe the Convert.
The Brigadier reply'd, “ I am no Biſhop, neither
“ will I meddle with Church-Affairs; however I
“ will ſend for this *Formoſan*, and, if he will con-
“ ſent, one of you ſhall baptize him. Accord-
ingly

the Author's Conversion.

ingly I was sent for, and ask'd, whether I would be baptiz'd by one of these Ministers? I reply'd, " Had I been converted by them, or if I intend-
" ed to be a Member of their Communion, then
" I would desire Baptism from their Hands; but
" since Mr. *Innes* was the only Guide to whom I
" ow'd my Conversion, I hop'd he might be al-
" low'd to baptize me. The *Dutch* Ministers an-
swer'd, " You say well, but the Laws of our
" Country will not permit it. To which I re-
ply'd, " 'Tis true I don't understand your Laws,
" but had the *Jews* of this place converted me
" to *Judaism*, I can't think you would have cir-
" cumcis'd me. Thus finding they could not
prevail, they went away, telling Mr. *Innes* that
they would complain to the *States* of *Holland*.
A little while after came Deputies from the *States*
to view our Garison and Fortification, then the
complaint was made, That Mr. *Innes*, a Minister
of the Church of England, had taken the liberty
there to baptise a Pagan that he had converted:
But their Highnesses only smil'd at the Com-
plaint.

In the mean while the Chaplain of our Re-
giment hearing of the contest, thought to put an
end to it, by saying to the Brigadier, " Sir, I
" have one favour to beg of you, that you would
" please to hinder your Chaplain from baptizing
" the *Formosan* he has converted, for that privi-
" lege no Man can claim but my self, because I
" am Chaplain to the Regiment. My Captain
being present, reply'd, " You are our Chap-
" lain, and the Convert my Soldier, but since (to
" your shame) you never attempted to convert
" him, I see no reason why you should baptize
" him. Upon this the Chaplain went in a pet
to the Collonel, and desir'd him to imprison me;
why,

The Grounds of, &c.

Why, answer'd the Collonel, what evil has he done? "None that I know of, reply'd the Chaplain, "but I would have him so confin'd that "no body might speak to him but my self, for "the Brigadier's Chaplain who converted him "intends to baptise him, and that will be a reproach to me. But my Collonel was so far from complying with his request, that he told him, "He was an ignorant young Man, and "knew not what he ask'd; for, says he, I had "much rather Mr. *Innes* should baptise him than "give offence to a new Convert by such scandalous practices.

So at last all obstacles being removed, by the Grace of God I was by my good Guide baptized about seven of the Clock in the Evening in the *French Church*, some of our Officers, and some of the Burghers being present, the Honourable Brigadier *Lauder* was my God-father, and desir'd I might be christened by the name of *George*.

The next day I set about writing the Grounds and reasons of my Conversion to Christianity, the Objections I made, and the convincing Solutions I receiv'd from Mr. *Innes*; I wrote six Copies, one I deliver'd to the *Consistory*, another to my Honourable God-father, and the rest I distributed to the most learned Men thereabouts, that I might satisfy all that Country of my reasonable Conversion to *Christianity in general*, and to the *Church of England in particular*.

The Right Reverend and Right Honourable the Lord Bishop of London hearing of me, wrote to Mr. *Innes* to bring me with him into *England*, in order to send me to the most celebrated University of *Oxford*; as soon as my good Guide made this known, my God-father gave a Man out of his own Company to serve in my room, and I was

A Recommendatory Letter.

was discharg'd ; the Officers and the *Consistory* giving me the following Testimonium, the Original any Man shall see that will give himself the trouble to come to me.

NOus sou-signés certifions que *George Psalmanaazaar*, Natif de Ville nommé la *Belle Isle* dans la *Japon*, lequel a servi dans le Regiment de *Bockguball* pendant quelque tems, s'est converti à la Religion Chrétienne, & en est redevable aux soins & aux instructions de Monsieur *Innes*, Aumônier du Regiment de *Lauder* ; Dieu aiant benì ses justes desseins, le dit *George* a renoncé tres sincerement à L'*Idolatrie* Pai'enne pour croire en *Jesus Christ* nôstre Redempteur.

Depuis la Conversion il a vecû comme un bon Chrétien doit vivre, & a edifié par sa bonne conduite tous ceux qui en ont été temoins.

Nous done aiant reconnu en lui une droiture

WE whose Names are underwritten, do certifie, That *George Psalmanaazaar*, a Native of the Isle called *Formosa*, near *Japan*, and who has for some time been a Soldier in the Regiment of *Buchwald*, is now converted to the Christian Religion by the charitable care and instruction of Mr. *Innes*, Chaplain to the Regiment of *Lauder*, God having so blessed his just designs, that the said *George* with all sincerity hath renounced his Pagan Idolatry, and believed in *Jesus Christ* our Redeemer.

And that since his Conversion he hath behaved himself like a good Christian, and that his example has been edifying to all who have seen him.

We then observing his Integrity, and many o-
de

A Recommendatory Letter.

de Cœur, & beaucoup
d'autres qualites qui le
rendent recommanda-
ble, prions tous les Gens
de bien de lui donner
les secours dont il pour-
ra a avoir besoin, dans
la Créance que nous a-
vons qu'il fera de toutes
les manieres un digne
Membre de l'Eglise de
Jesus Christ.

ther of his good Qual-
ties, think him worthy
to be recommended to all
good People, and we
pray them to succour
and assist him in all his
necessities, hoping that
he will always be a true
Member of the Church
of Christ.

*Fait a l'Ecluse, le 23
de Maie, 1703.*

*Dated at Sluyse, the
23 of May, 1703.*

Sign'd and Seal'd by

*D'Buchwald, Collonel.
De Vandeuil, Lieute-
nant-Collonel.*

*W. J. Warnsdorff,
Major.*

*G. Lauder, Brigadier.
Abdias Hattinga, Mi-
nister of Sluyse, in
the name of the
Consistory.*

F I N I S.

BOSTON PUBLIC LIBRARY



3 9999 05985 147 5

